NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

Royal Oak, Michigan August 22, 1938 Subscription: Three D[illegible]or Year 10¢

"I'M ON RELIEF"
John Devlin

AMERICA VOTES "NO"
Joseph P. Wright

JOHN L. LEWIS YELLOW OR RED?
Father Coughlin

FIDELITY NEEDED
Rev. W. J. Randall

MONEY vs. BANK CREDIT
James P. Fitzgerald

FUNCTIONS OF THE STATE
Hilaire Belloc

FROM THE TOWER

CHRISTIAN FRONT CONTEST

ILLUSTRIOUS son of a famous father, Senator Bennett Champ Clark of Missouri has been renominated in the face of a consistent record of opposition to the New Deal and all its works.

Clark's victory, focusing national attention on a name long honored in American politics, signaled a fateful break-up of the Roosevelt "purge." Furthermore, it started—almost spontaneously—a wave of presidential boom talk of 1940. Tradition has qualified few men better. Clark would make a great President.

Ring leader in opposition to Supreme Court packing and executive reorganization, Senator Clark has fought at every other point to save the Democratic party from its New Deal stigma.

The halls of the Capitol have been familiar to him since boyhood. His father, Champ Clark, famous Speaker of the House, led the candidate field on 27 ballots in the Democratic convention of 1912. On nine ballots Champ Clark had a clear majority as his party's choice for President!

The story of how Champ Clark was euchered out of the presidency by the "Col. House gang," who had two puppets in that presidential race, is one of the untold chapters of America's politics.

Bennett Champ Clark's ambition to avenge this treachery to his father would have the support of many battle-scarred party leaders, headed by no less than the doughty Vice President Garner himself.

Youngest colonel in the A.E.F., Bennett Clark presided at the Paris convention which gave birth to the American Legion—the vigorous and unsleeping present-day opponent of Communism in America.

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Social Justice

AUGUST 22, 1938

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Schedule of Shrine Tours

DEDICATION DAYS

AUGUST 21—Michigan, Wisconsin, Minnesota.
SEPTEMBER 3-4-5—National Day—for all.

MICHIGAN DAY

August 21, 1938

FATHER COUGHLIN WILL HAVE A SPECIAL MESSAGE FOR THE PEOPLE OF MICHIGAN ON SUNDAY, AUGUST 21. THE MESSAGE WILL PERTAIN TO THE INDUSTRIAL AND LABOR SITUATION OF THIS GREAT STATE.

Representatives from the industrial centers of Detroit, Flint, Grand Rapids, Port Huron, Midland, Lansing and other cities and towns will be present. On Michigan Day at the Shrine of the Little Flower, Father Coughlin will celebrate a Solemn High Mass at 10 o'clock in the morning and the afternoon services will begin at 2:30 o'clock. Father Coughlin will deliver the important sermon at this time.

WISCONSIN DAY

August 21, 1938

For information regarding tour to Royal Oak, contact:
JOSEPH A. HALASKA
917½ Green Bay St., La Crosse, Wisconsin

LOCATION OF THE

Shrine of the Little Flower

ROYAL OAK, MICHIGAN

The Shrine of the Little Flower of which Father Coughlin is pastor, is located on the corner of Twelve Mile Road and Woodward Avenue. Woodward Avenue is Highway U. S. 10.

AFTER LEAVING THE CITY OF TOLEDO, THE BEST WAY TO REACH THE SHRINE IS TO REMAIN ON HIGHWAY U. S. 24 UNTIL YOU COME TO THE TWELVE MILE ROAD. THEN TURN RIGHT AND COME DIRECTLY TO WOODWARD AVENUE. This route avoids the heavy traffic of the city of Detroit.

PENNSYLVANIA, NEW JERSEY DELAWARE AND MARYLAND

A special tour to the Shrine of the Little Flower, will be conducted over LABOR DAY, (September 3, 4, 5, 1938.)

Anyone interested in taking this trip is requested to write at once to either of the following:

THE BALTIMORE AND OHIO RAILROAD
151 S. Broad St., Philadelphia, Pa.
Telephones
PENnypacker 1900-01-02-03 RITtenhouse 4500

FLOYD M. NELLETT
151 S. Broad St., Philadelphia, Pa.
Telephone—REGent 6873

NATIONAL DAY AT THE SHRINE OF THE LITTLE FLOWER

September 3, 4 and 5

For PITTSBURGH and SURROUNDING TERRITORY

Tour to the Shrine of the Little Flower, Royal Oak, Mich. The only trip of its kind ever offered to Fr. Coughlin's followers in Pittsburgh.

LOW FARE · $13.65 · ROUND TRIP

A GREAT LAKES CRUISE Via
Penna. R. R. to Cleveland, Ohio
D. & C. Steamer to Detroit, Michigan
Including bus direct to the Shrine. 3 meals, berth in stateroom.
For more information apply NOW to any of the following:

A. J. STAUD
51 Amanda St.
Pittsburgh, Pa.
HEmlock 8307

MRS. MARIE GUCKERT
1721 Brighton Pl.
N. S. Pittsburgh, Pa.
FAirfax 1217

MRS. LOU SCOTT
400 Magee Bldg.
Pittsburgh, Pa.
ATlantic 2956 or EVergiade 5366

Special arrangements can be made to accommodate groups from surrounding districts. You are advised to write at once.
RESERVATIONS ARE LIMITED

New York and Eastern States

Labor Day Tour to Royal Oak
Round Trip Fare **$22.75** All Expense
Via the Erie Railroad and Great Lake Steamer

For More Information and Reservations
Write, Phone or Wire

BRYAN B. O'ROURKE
1807 Westchester Ave.
Bronx, New York
Westchester 7-1731

ERIE RAILROAD CO.
12 West 51st St.
Rockefeller Center
New York City

MINNEAPOLIS and ST. PAUL, MINN.

August 21, 1938

Leaving Minneapolis, Saturday, August 20 at 12:30

Returning Monday evening, August 22

ROUND TRIP FARE

$25.00

Stay in Hotel one night

For more information contact:
MR. J. J. BURNS
700 Marquette Ave.,
Minneapolis, Minnesota

Contest Proceeds Aid Broadcasting

Besides the opportunity to share in 159 cash awards totalling $7,000.00, there is the extra incentive to contestants in our "CHRISTIAN FRONT" Contest that they are aiding in bringing Father Coughlin again to the microphone early in November.

The entire net proceeds of SOCIAL JUSTICE educational contests go into the Broadcasting Fund of the Radio League of the Little Shrine. The cost of the broadcasts must be paid out of contest proceeds, income of our SOCIAL JUSTICE magazine, and contributions made directly to the Broadcasting Fund.

Of course, there is no discounting the fact that the winning of the Grand Prize of $3,000.00 stands out very prominently as a hope in the mind of every person in the contest. Now, of course, every contestant cannot win a Grand Prize. But in the "CHRISTIAN FRONT" Contest there is the finest assortment of cash awards ever offered in America in a competition of this nature. There is a Second Prize of $1,400.00; a Third Prize of $1,000.00; a Fourth Prize of $300.00; a Fifth Prize of $200.00; and 154 additional awards in the lower brackets.

It is not yet too late to enter this great competition, which is the last contest of this kind to be conducted by SOCIAL JUSTICE. All a prospective contestant has to do is send in for the past questions which have appeared up to and including this week. Today's contest announcement contains a "PAST QUESTIONS" Coupon for this purpose.

Thousands of letters come to us during each contest attesting to the high educational value of the competitions. You are entitled to your share of this, as well as a good, sound whack at winning $3,000.00 in cash. And you are also aiding in the spread of social justice by helping swell the Broadcasting Fund.

Coming . . .

GEORGE SYLVESTER VIERECK, a recent contributor to SOCIAL JUSTICE, and a widely read publicist and author, will return to these columns in an early edition with his "Temptation of Jonathan," a fictional narrative summarizing the world debate between Fascism and Democracy. Watch for it.

"I SEARCH FOR TRUTH IN RUSSIA" is the title of a detailed diary that Sir Walter Citrine kept during his recent visit to the Union of Socialist Soviet Republics. Some quotations from this diary will be printed in the next (August 29) edition of SOCIAL JUSTICE.

The ominous shade of the late Col. Edward M. House of Texas has glided in and out of the nation's political picture for two generations. Despite the "clarifying" propaganda of the Colonel's own memoirs, the mystery of his hand behind the scenes has darkened rather than cleared. His book, "Philip Dru, Administrator," published in 1913, disclosed a revolutionist program—a blueprint of dictatorship. Known to have strangely influenced the public career of Woodrow Wilson, less known is the story of how it also sought to pattern the policies of Bryan before him, and Franklin D. Roosevelt in a later day. Something of this "Pattern of Revolution" will be traced in a series of forthcoming articles in SOCIAL JUSTICE.

You cannot afford to miss these revelatory articles. They cannot wait till fall, but will appear in mid-summer issues of SOCIAL JUSTICE — in ADDITION to the regular features which make this National Weekly Review so increasingly in demand.

John L. Lewis— YELLOW OR RED?

by Father Coughlin

One Year Ago the Story Was Told. Now it is Re-told — With Accents. Events Occurring on the C. I. O. Front Have Brought Renewed Attention to the Dangerous Character of a Goodly Portion of Labor's "Leadership."

THE nationally publicized contention which recently has characterized the U.A.W.A. reminds our readers of the article which I wrote in SOCIAL JUSTICE entitled "Can Christians Support the C.I.O.?"

One year ago this month the article to which I refer was published in this news-magazine.

Although the question was asked: "Can Christians support the C.I.O.?" I made no attempt in the article to answer it. I preferred to wait until events of such a nature would transpire which would enable all the readers to form their own conclusions.

Because of innumerable requests which are now pouring into our editorial desk for back copies of this year-old article, I plan to re-present it, at least in part, for the benefit of our new readers.

But, first, let me point out to both old and new readers not to overlook facts concerning the C.I.O.

What is the C.I.O., this Committee for Industrial Organization?

It is as its name suggests—nothing more than a committee.

Who established this Committee for Industrial Organization?

The answer is brief: It was established chiefly by John L. Lewis who was president of the Mine Workers Union.

The most important question is this: Was John L. Lewis elected to head the C.I.O.?

Here is the answer: Absolutely, he was *not* elected. He is a self-appointed dictator and as such is out of step with the democratic nature of labor unions which, personally, I conceive to be in harmony with the temper of the American workmen.

Again permit me to propose the question: Is the U.A.W.A. a dependent organization in the sense that its existence is dependent upon the C.I.O.?

The answer is: The U.A.W.A. is an independent organization. It is absolutely autonomous, or self-governing. Neither the C.I.O. nor John L. Lewis can dictate to Homer Martin, the international president of the U.A.W.A.

Now, as a matter of fact, you have the picture of Mr. Lewis, a self-appointed, self-elected czar of the C.I.O. who was well-intentioned enough to invite many organizations such as the automobile workers, the mine workers, the textile workers, the steel workers and all other types of mass production industrial workers to league together in order to give voice and power to the hitherto disorganized American mass productionist.

But Mr. Lewis was not satisfied with this free amalgamation of free unions.

According to the highest information Mr. Lewis was not content until he and his associates in the C.I.O. dominated the mass production unions throughout the country with very few exceptions.

When the autonomous unions, such as the U.A.W.A., appealed to Mr. Lewis to support their own presidents against the incursions of Communists, Mr. Lewis preferred to remain silent.

By his silence he gave aid and succor to the Communist agitators.

By his silence he cast a negative vote in favor of the radicals in the ranks of the U.A.W.A. who, according to Homer Martin, were responsible for 345 unauthorized strikes together with all the destruction, idleness and civic disorder resultant therefrom.

It is true that Mr. Lewis engaged both Lee Pressman as the chief attorney to represent the C.I.O. and John Brophy to take charge of the organization activities of the C.I.O.

But is it not true that Mr. Brophy persisted, in season and out of season, in sending Communist organizers to the auto workers union and to other unions?

This point is rehearsed *post factum*. It is reprinted only after Homer Martin has indicted and expelled from his union the Communist agitators, many of whom were foisted upon him by the central authority of the C.I.O.

Below is the article for which I have received so many requests.

FOR some months the Committee for Industrial Organization has been actively engaged, in the United States and elsewhere, in organizing Christian and non-Christian laborers.

No one disputes the validity of labor organizations, nor does any one question the right and the duty of the laboring class to organize.

Without committing SOCIAL JUSTICE either to a negative or to a positive answer to the question: "Can Christians support the C.I.O.," may I submit a series of facts from which you yourselves can draw your own conclusions.

As early as 1905, Lenin set forth to organize the workers of Russia. Needless to say, the Russian workers had been exploited. It was high time that they be organized against the czaristic methods of individualism and rapacity which were in vogue in the empire.

Lenin's philosophy of labor organization was established upon the premises of class hatred and glittering promises to the masses of Russia, whom he agitated to class violence against employers.

The Soviet Republic is the sad result of an ignorant people who, though exploited under modern capitalism, were swayed by a cunning crusader who had veiled his real purpose beneath the garb of humanitarianism. Instead of breaking the shackles of economic bondage which held the masses in poverty, Leninism simply succeeded in destroying religious and political liberty and in reducing all workers to a low standard of living.

Lewis-ism in America is more than a labor movement, just as was Leninism in Europe.

Confessedly, it has evolved into a political movement. We in Michigan have had presented to us a C.I.O. ballot to take over the City of Detroit as well as our State.

On every side we find politicians grotesquely submitting to the pressure of Lewis-ism. Harry Bridges, spokesman for Mr. Lewis, recently said: *"Our policy is one of class struggle. Our policy is that we have nothing in common with employers. There will come a time when there will be no more employing class. We subscribe and look forward to that day. Meanwhile, we will use the politicians as long as they will aid us. Otherwise we will fight them. We support the C.I.O."*

Just as Lenin set up his political machine on the foundation of workers' councils, so Mr. Lewis is setting up a political machine on the foundation of the C.I.O. At the moment, the C.I.O. is attempting to unionize all Government employes.

It is almost impertinent for me to remind you that such a political machine aims at class ascendancy and is, therefore, foreign to the concept of American constitutionalism and to the doctrines identified with the mystical body of Christ.

This movement has gone so far that only last week the Communists have liquidated their political party in New York State and are content to operate henceforth under the banner of the C.I.O., through the agencies of the American Labor Party, and the Farmer Labor Party. This fact, perchance, may have escaped your attention.

Without overestimating the forcefulness of the following facts, consider the tactics employed by the C.I.O. in gaining so-called economic independence for American labor. I refer to the sit-down strike. It is notorious that, in the majority of cases, those actually engaged in the sit-down strike are but a small percentage of the employes working in any given factory. Although industry, in general, comes before the court of public opinion with unclean hands, because of its years of exploitation, nevertheless that does not exculpate the C.I.O. for its terrorism, its violation of laws, its interference with mails, its kidnapings, its bombs and its ruthless destruction of private property, together with its seizure of cities and of state legislatures, all of which are well known even to those who are content to read only the newspapers.

The point which I attempt to make at this juncture is the following: Sit-down strikes were common in Moscow as far back as 1906. Italy had them in 1920. They were practiced in France long before 1930.

In 1914, the I.W.W. executed a sit-down strike in three churches in New York City, the names of which churches are the old First Presbyterian, St. Mark's Episcopal and St. Alphonsus Roman Catholic. In each case, the sit-downers in these churches demanded hand-outs and refused to leave the premises until they were satisfied. The leader in these church sit-down strikes was Frank Tannebaum, a professed member of the I.W.W.

For the moment, let us avoid forming conclusions. Rather, kindly turn your attention to the activities of Mr. Sidney Hillman, the second in command of the C.I.O., and recollect the speech which he made in Rome previous to 1922. On that occasion, more than 15 years ago, Mr. Hillman said: "In Rome I was doubly welcome . . . With my Italian comrades I landed in front of a factory which looked attractive because of the fine red flag which adorned the building and the red sentinel who was keeping watch. I stayed for lunch with the members of the factory council. Following this, the council took me through the factory. The first thing that attracted my attention was a series of inscriptions on the walls, including the Soviet emblem." So spoke Mr. Hillman, who was expelled from the American Federation of Labor at its Nashville convention for his radical views.

The above is no argument seriously affecting either the negative or the positive answer to our caption question. It is nothing more than background.

In this issue of SOCIAL JUSTICE, I shall be content to outline two other minor backgrounds, enabling us to prepare our minds for the logical facts which will follow in succeeding issues of this paper.

The first is related to the attitude of professed Communists toward the C.I.O. Earl Browder, secretary of the one-time Communist Party, and an ardent C.I.O. advocate, says: "Unless the organized workers are organized into industrial unions, we Communists will not be able to advance the class struggle. We Communists support the aims of the industrial union bloc. The whole C.I.O. movement is definitely under the influence of the French experience of the People's Front . . . The C.I.O. are grouping the major mass forces that should, with effective leadership, eventually crystallize into a great American People's Front . . . The masses are being rapidly radicalized . . . The Communist Party strives to develop the C.I.O. movement in the direction of creating a great People's Front and to build itself into a massed Communist Party."

IN reading the above quotation, let it be clear that SOCIAL JUSTICE is not opposed to labor unions which are founded upon the Christian principle of the mystical body of Christ and which are devoid of the anti-Christian principle of class struggle. I am simply indicating the motivating force behind the C.I.O.

To substantiate the words of Earl Browder and the charge that Moscow is directing the activities of the C.I.O., permit me to conclude this week's contribution by quoting the highest authority on the subject, Mr. John L. Lewis himself.

As far back as 1924, Mr. Lewis printed and signed the following statement:

"The purpose and object of the United Mine Workers of America in bringing to the attention of the American people the far-reaching and intensive activities of the Communist organization in this country is twofold. The United Mine Workers of America wants the public to know what this thing is. It wants the public to know something about the fight which the miners' union is waging to stamp it out. First, it desires to reveal and make known the sinister destructive groups and elements attempting to 'bore from within' its own ranks and membership and to seize possession of the organization, and through such seizure to later gain possession of all legitimate trade-unions; second, to inform the American people of the scope and purport of the hostile and inimical movement being carried on within their midst.

"Imported revolution is knocking at the door of the United Mine Workers of America and of the American people. The seizure of this union is being attempted as the first step in the realization of a thoroughly organized program of the agencies and forces behind the Communist International at Moscow for the conquest of the American continent.

"The overthrow and destruction of this government, with the establishment of an absolute and arbitrary dictatorship, and the elimination of all forms of popular voice in governmental affairs, is being attempted on a more gigantic scale, with more resolute purpose, and with more crafty design, than at any time in the history of this nation.

"The Communist regime at Moscow, bent on world conquest, is promoting and directing one of the best organized and most far-reaching campaigns in America that any country has ever been confronted with. The Communist organization on the American continent is composed of more than six thousand active leaders and lieutenants, and approximately one million members, adherents and sympathizers, scattered in every state and province of the United States and Canada, and who are actively or tacitly promoting the scheme to import Bolshevism and Sovietism to this side of the Atlantic.

"The major points in this revolutionary program of the Communists as aimed against the United Mine Workers of America and other legitimate trade-unions and the people of the United States and Canada are:

"1. Overthrow and destruction of the federal, state and provincial governments, with the elimination of existing constitutional forms and foundations.

"2. Establishment of a Soviet dictatorship, absolute in its exercise of power, owing allegiance to, and conceding the authority only of the Communist, or Third International, at Moscow, as a governmental substitute.

"3. Destruction of all social, economic and political institutions as they exist, at this time.

"4. Seizure of all labor unions through a process of 'boring from within' them, and utilizing them as a strategic instrument in fulfilment of their revolutionary designs upon organized and constitutional government.

"5. Invasion of the United Mine Workers of America, with the ouster of its present officials and leaders and the substitution of a leadership of Communists, that it may be used as an instrumentality for seizing the other labor unions of America, and for eventually taking possession of the country.

"6. A well-organized movement is being promoted within the four railroad brotherhoods and 16 railroad trade-unions to amalgamate all railroad workers into 'one departmentalized INDUSTRIAL UNION,' controlled by a single leader of Communist principle and affiliation, and owing allegiance to the Communist organization.

"7. Seizure of the American Federation of Labor, with the ouster of its officials, and through such seizure gaining control of all its affiliated units and trade-unions.

"8. Conversion of all craft trade-unions into single units of workers within an industry known as *'industrial unions,'* with co-ordination under a super-Soviet union owing allegiance to, and accepting the mandates of, the Communist International and its subsidiary, the Red Trade Union international, at Moscow.

"9. Through conquest and subjugation of the labor unions, and conversion and mobilization of farmers and other related groups, the overthrow of existing institutions, and the creation of a condition similar to that which now prevails in Russia."

AT your leisure, kindly re-read the statement given by Mr. Lewis. Please observe the parallel of facts occurring since 1936 with the accusations he made prior to 1936. Mr. Lewis admits, in accusation No. 5, that Moscow, first, aims to take over the United Mine Workers of America by "ousting its present officials (1924) and by substituting a leadership of Communists, that it may be used as an instrumentality for seizing other labor unions of America, and for eventually taking possession of the country."

The fact is that this plan is being fully carried out. Mr. Lewis is our witness that $1,110,000 had been sent into the United States from Moscow for the purpose of "enabling Communist agents to participate in the strike and (to quote his own words), "Behind this movement was a scheme to overthrow the leadership of the union and then convert the strike into an armed insurrection against the government of the United States."

In this same 1924 statement, issued officially by Mr. Lewis, he viciously scored as "Moscow agents" the following gentlemen, many of whom are now associated with him: William Z. Foster, Earl Browder, G. H. Kennedy, H. Wagnerin, Fred Merrick, Thomas Myerscough, John Brophy, William Weinstone, Roger Baldwin, William Dunne, Robert Minor, Powers Hapgood. In fact, he said of his two present right hand powers, Mr. John Brophy and Mr. Hapgood: "They are fakers, repudiated leaders, traitors to the union, opportunists and purveyors of every falsehood, slander and deception." He described these two top men in the C.I.O. as agents of the Communists, stating that one of them was paid directly from Moscow.

As late as May, 1928, Mr. Lewis again stated that the leadership of Brophy, Patrick Toohey and Hapgood had been—"doing its dirtiest to capture the United Mine Workers and to transform this splendid union into a Communist organization."

In conclusion, SOCIAL JUSTICE congratulates Homer Martin on his fearlessness in excommunicating from leadership and even from membership the Communistic agenteurs.

He has done much to stabilize the Christian Front and to purge the ranks of labor organizations.

If Mr. Lewis would follow the example of Homer Martin four-fifths of the American public gladly would get behind him.

Either Mr. Lewis is red in his likes or, perhaps, is yellow in his dislikes as he decides to go along with Bridges, Weinstone, Hapgood and the rest of them who were responsible for wildcat sit-down strikes, "quickie" strikes, and assorted other upheavals—345 of them in the U.A.W.A. alone.

The Fourth PROTOCOL

IN approaching the fourth Protocol, may I preface my remarks by quoting an editorial from *"The Catholic Herald"* of Friday, July 1, 1938. This English publication says:

"The Jews are suffering in certain countries a persecution that is certainly not unprecedented in their history but one which stands out because it is the product of claims to a higher civilization on the part of non-Jewish races. The latest news from Germany and Austria in this respect is frankly revolting. The persecution falls equally on innocent and less innocent, upon young and old, men and women. We should feel it the more in that Catholics in those countries, while not singled out as pariahs nor deprived individually of their temporal possessions, are being equally indiscriminately attacked in what is far more precious, their souls.

"We place the two persecutions together in order to remind certain Catholics that the persecution of race or religion as such—a persecution that must involve far more guiltless than guilty—is itself a sin against the spirit of Christianity and the brotherhood of all men as Christ taught it.

"For anti-Semitism the Catholic has less excuse than anyone else. One has but to read the writings of a man like Streicher to realize to what depths this anti-Semitic passion can drag a man. That any Christian should come within range of such a bestial attitude to his fellowmen is a monstrous thing.

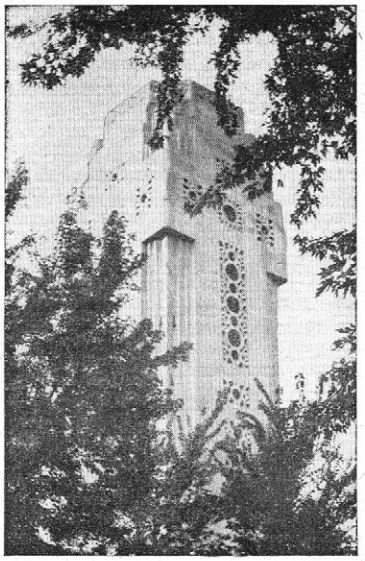
"This does not mean that we must close our eyes to such real dangers to culture or country as can be roughly attributed to the Jewish mentality. It is impossible to analyze this phrase satisfactorily but just as Jews on the whole have retained in a remarkable manner throughout the centuries certain physical characteristics so they stand as a whole for certain disruptive influences. When they are successful they tend to control a country internationally by the wealth which they gather; when they are unsuccessful they easily become the leaders and disseminators of international revolutionary doctrines; and sometimes they mix up the two methods of having their way.

"Against such dangers it is right to warn the country, just as it is right for the country to take even severe measures to prevent any resulting evil effects. It is likewise right to expose any Jewish persons who can be shown to be, or to have been, active in such enterprises. It is quite a different thing to persecute the race as such, to make life impossible for all Jews because they are Jews, to hound them out of a country without making any provision for them, to attribute all evils to Jewish origins and, above all, for Catholics especially to forget that Jews are our brothers who, even when they are acting against the truth, specifically benefit under Our Lord's prayer: "Father, forgive them for they know not what they do."

CERTAINLY the Jewish and Christian mentalities are very different. The basic difference lies in the Christian concept of man who is regarded as a brother of the Divine Christ and a co-heir with Him in the kingdom of God. On the other hand, the Jews do not regard Christ as God and, consequently, cannot regard man as a brother of God, the Son, and a son of God, the Father. Consequently, they cannot weigh in the same scales the human actions performed by Christians and those performed by Jews.

Despite this vast difference of mentality, Christians, or those who pretend to Christianity, do an injury to the Divine Saviour if they organize to persecute the Jews, the vast majority of whom are guiltless of the social sins of exploitation and concentration of wealth.

Nevertheless, because the Jews reject Christ, it is impossible for them to accept His doctrine of spiritual brotherhood in the light in which Christians accept it. Because of this and of the



FROM THE TOWER

curse which was called down upon their heads when their leaders cried out of old, "Let His blood be upon us and upon our children," there will always be a Jewish problem as long as there is a Christian problem.

Factually, there is an Antichrist who is opposed to the Redeemer as well as to all His teachings. Factually, this Antichrist has his assistants and abettors scattered throughout the world. And factually, the Master said, "Those who are not with Me are against Me."

Thus, Christians, while repudiating the charge that they are anti-Jewish, uphold the contention that they are pro-Christ. Any Christian who hates a Jew because he is a Jew is unworthy of the name he bears. But any Christian who compromises his faith, his principles and his Christian heritage for some so-called diplomatic reason in order to curry favor with those whose principles of theology, of philosophy or of sociology are not in harmony with Christ's teachings, is a Peter, the Denier, who appeared in Pilate's hall only to further the death of his God and his Friend.

Once more may I state that there is no extant proof that the Jews or that the wise men of Zion composed the Protocols. The only proof and fact with which we are concerned is the proof and fact of the actual existence of the Protocols and the actual happenings which have occurred since they were composed. Supposing the Constitution of the United States were not authentic; supposing it were a forgery, the fact remains that we are supposed to be living under it.

We are interested, as were the early apostles, not in compromising with the Jews in their mentality, but in winning them to our side. We are interested in accomplishing this, not through the agency of force, but through the agency of logic and of love. Consequently, when the wave of anti-Semitism is engulfing all civilization and when we are even anticipating that its salt water of suffering will break over the heads of the Jews in Soviet Russia where Jews are protected and Christians persecuted, we print these Protocols with the hope that the leaders of Jewish thought in journalism will organize to campaign vigorously even against Soviet Russia where their fellow Jews are protected physically; for we regard Communism, which is the philosophic and sociological and political substance of Sovietism, as the most virulent menace to our Christian heritage.

If Jews have been unjustly blamed for the Protocols; if they are identified with Communism because Communism protects them alone while it persecutes Christians, we invite the Jews not only to disclaim all association with the Protocols but to wage public warfare both here and abroad against the red serpent of Moscow.

In the following Protocol the atheism of Communism is stressed as is the exploitation of the masses through the medium of speculation.

In 1897 these were more or less dreams of a diseased mind. In 1938 they are realities which cannot be discredited.

Following is Protocol number four.

STATES of a Republic. Gentile Masonry. Freedom and Faith. International Industrial Competition. Role of Speculation. Cult of Gold.

"Every republic passes through several stages. The first of these is comprised in the early days of mad raging by the blind mob, tossed hither and thither, right and left; the second is demagogy, from which is born anarchy, and that leads inevitably to despotism — not any longer legal and overt, and therefore responsible despotism, but to unseen and secretly hidden, yet nevertheless sensibly felt despotism in the hands of some secret organization or other, whose acts are the more unscrupulous inasmuch as it works behind a screen, behind the backs of all sorts of agents, the changing of whom not only does not injuriously affect but actually aids the secret force by saving it, thanks to continual changes, from the necessity of expending its resources on the rewarding of long services.

"Who and what is in a position to overthrow an invisible force? And this is precisely what our force is. Gentile masonry, blindly serves as a screen for us and our objects, but the plan of action of our force, even its very abiding-place, remains for the whole people an unknown mystery.

"But even freedom might be harmless and have its place in the State economy without injury to the well-being of the peoples if it rested upon the foundation of faith in God, upon the brotherhood of humanity, unconnected with the conception of equality, which is negatived by the very laws of creation, for they have established subordination. With such a faith as this a people might be governed by a wardship of parishes, and would walk contentedly and humbly under the guiding hand of its spiritual pastor submitting to the dispositions of God upon earth. This is the reason why it is indispensable for us to undermine all faith, to tear out of the minds of the goyim the very principle of Godhead, and the spirit, and to put in its place arithmetical calculations and material needs.

"In order to give the goyim no time to think and take note, their minds must be diverted towards industry and trade. Thus, all the nations will be swallowed up in the pursuit of gain and in the race for it will not take note of their common foe. But again, in order that freedom may once and for all disintegrate and ruin the communities of the goyim, we must put industry on a speculative basis: the result of this will be that what is withdrawn from the land by industry will slip through the hands and pass into speculation, that is, to our classes.

"The intensified struggle for superiority and shocks delivered to economic life will create, nay, have already created, disenchanted, cold and heartless communities. Such communities will foster a strong aversion towards the higher political and towards religion. Their only guide is gain, that is Gold, which they will erect into a veritable cult, for the sake of those material delights which it can give. Then will the hour strike when, not for the sake of attaining the good, not even to win wealth, but solely out of hatred towards the privileged, the lower classes of the goyim will follow our lead against our rivals for power, the intellectuals of the goyim."

(Continued on page 8)

NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin

Rev. Chas. E. Coughlin, LL.D.

EDITORIAL COUNSEL

(By Permission of His Superior)

Published by The Social Justice Publishing Co.

16 PRINCIPLES OF SOCIAL JUSTICE

Liberty of conscience and education.
Just, living, annual wage.
Nationalization of important public resources.
Private ownership of all other property.
Control of private property for public good.
Abolition of Federal Reserve Banking System and establishment of a government-owned Central Bank.
Restoration to Congress of its sole right to coin and regulate the value of money.
Cost of living maintained on an even keel.
Cost of production plus a fair profit for the farmer.
Labor's right to organize.
Recall of non-productive bonds.
Abolition of tax-exempt bonds.
Broadened base of taxation on basis of ownership and capacity to pay.
Simplification of government and lower taxes.
Conscription of wealth as well as men in event of war.
Sanctity of human rights preferred to sanctity of property with government's chief concern for the poor.

A Program For Labor

Repeal all taxes on food.

Put a tax moratorium on all building and building improvements for five years!

IT IS our confident prediction that these two suggestions for a positive program of recovery would sweep the country with electric effect.

They appear for the first time in the course of Father Coughlin's article on the "Crack-up of the C.I.O." on pages 19 and 20 in this edition of SOCIAL JUSTICE.

Commenting upon union labor news developing too late for the rotogravure pages of this week's edition, the article was considered too important to hold, even one additional week, for a fuller magazine treatment. Consequently the pages usually reserved for "The Week in the News" are given over to Father Coughlin's article on the C.I.O. We are sure that readers of SOCIAL JUSTICE will agree that it rates as the big news of the week.

It is, first of all, Father Coughlin's own account of his part in the organization of automobile workers in the original U.A.W.A. It is also an exposition of John L. Lewis' Committee for Industrial Organization as a "phantom union."

Praising the U.A.W. for its purge of Communistic leaders, Father Coughlin suggests a positive program for American labor. Simply and briefly, this is outlined as a plan for autonomous groups of working men in every classification to form unions of their own choosing and control; and a correlation of these autonomous groups into a national labor body, free from tricky Communistic dictatorship and irresponsible agitation.

As an action program for these purged groups of working men, Father Coughlin then suggests that in those states which provide the democratic right of the initiative and referendum, organized labor groups go after *the abolition of all taxes on food* and also seek *a tax moratorium on building improvements*. Thus, from these two angles at least, some pressure of the depression can be lifted immediately; namely, cheaper food for the families of working men, and secondly, an impetus given to much needed activity in the building trades.

With a national co-operation between unions of American working men, swinging into action behind such a positive and immediate recovery program, a new era of power for labor and a new day for America can well lie at our very doors.

How Much Do You Care?

FATHER COUGHLIN'S voice as the nation's beloved radio teacher, and his editorial pen in the columns of SOCIAL JUSTICE, are, too often, taken for granted by hundreds of thousands who would protest loudly if either were to be suddenly denied them.

The need for prompt pledges to the broadcasting fund is explained on page 23 of today's edition. Do not fail to read that challenge.

Much as SOCIAL JUSTICE would like the sales of the paper to take care of the entire broadcasting expense, there is no magic by which this national news magazine can hope to escape the summer slump in the midst of an already critical depression. Indeed, we are truly grateful to the activities of the Million League, and the spirit of our sales forces everywhere, that the paper's circulation slump has not been worse. Since the sales of SOCIAL JUSTICE do not meet our ambitious hopes for them a year ago, the broadcasting fund must depend on you.

How much do you care?

A Christian Front On Spain

MESSAGES of sympathy addressed to Cardinal Goma, Primate of Spain, from approximately 900 cardinals, archbishops and bishops on the persecution of the Catholic Church in Loyalist Spain are being compiled in a 50,000 word book at Burgos, Spain. The volume is being published with Vatican approval, as a sequel to the 1931 Pastoral Letter of the Spanish Hierarchy. (See SOCIAL JUSTICE, Sept. 13, 1937.)

This book ought to be a final and conclusive answer to the so-called Catholic press—particularly *Commonweal* and the *New World* of Chicago—which criticizes the Spanish bishops for their action and persists in a policy of "neutrality" in Spain, while insisting that their Church —that is to say, the Vatican—has "taken no stand" against the Reds government in Spain.

Included in the forthcoming volume will be the letters of sympathy from the collective hierarchies of the United States, Canada, Great Britain, Mexico and other countries, as well as letters from many individual bishops.

The approval of Pope Pius XI is conveyed in a foreword in the form of a letter to Cardinal Goma from Cardinal Pacelli, the Papal Secretary of State. Cardinal Pacelli's letter reads in part:

"It has been brought to the attention of the Holy See that there will be shortly published in Spain a book which contains messages dispatched by the archbishops and bishops in many nations in reply to the Pastoral Letter of the Spanish Hierarchy.

"The wide, favorable and friendly reception accorded to this important document has long been known to the Supreme Pontiff. With paternal satisfaction His Holiness took note of the noble motives which inspired the original message as well as the fine sense of justice of the most reverend bishops in condemning every manifestation of wickedness.

"Most particularly, however, he noted the words of generous forgiveness expressed by the Spanish Hierarchy—so grieviously injured in its members, its priests and in its churches—on behalf of those who in the course of an insane persecution of the church have caused frightful damage to religion in chivalrous Spain.

"The publication of this volume gives to His Holiness a most welcome occasion to take note once more of the great hearted solicitude which Your Eminence, in particular, exhibits for the good of souls."

Practically all of the twenty cardinals of the Roman Curia responded with messages of sympathy, the book discloses. There are, however, some significant omissions. No replies were received from a majority of the French hierarchy. Those who did reply were three out of four cardinals—Verdier of Paris, Suhard of Rheims and Baudrillart, rector of the Catholic Institute at Paris, and eleven individual bishops.

"Several unofficial explanations are advanced for the failure of more French bishops to respond," reports a Paris correspondent for the *New York Times*. "Some observers hold that the non-replying bishops considered that the cardinals had replied for them. Others interpret the silence of these bishops as a reluctance to embarrass their government at a crucial period in its relations with Spain. A third body of opinion explains the non-response *in terms of the cleavage wrought by the Popular Front Government in France upon the Spanish question.*"

The book proclaims its mission precisely for those Christians who continue "neutral" on the persecution of religion in Spain. It declares: "It was a duty to proclaim *to those in foreign lands with doubts and misgivings* the profoundly Catholic inspiration of our generals and volunteers at the front, as well as the Christian motivation of our government."

Louisiana Fights Communism

THE Legislature of the State of Louisiana has come out flatfootedly against Communism. Facing the issue squarely, the legislators of the Creole State passed the following resolution unanimously:

"We believe and hold that Communism is destructive of religious liberty, free enterprise, and all of the fundamental principles and traditions that have made this nation the greatest democracy in the world. Until recently, the State of Louisiana has been free from Communism, but during the past year the industrial centers of this State, as well as some of the country parishes, have been invaded by alien emissaries and agitators who have been sowing the seeds of Communism, with the result that the peace, happiness and prosperity of these communities have been disturbed, and riot and bloodshed have resulted . . . We believe that the future peace and happiness of the State depend upon the suppression of Communism."

Protocols

(Concluded from page 5)

HEREWITH is appended an article from *"The Catholic Tribune"* relative to the colonization of Jewish refugees in Virginia:

"The stage was set today (July 28th) for the first so-called 'colonization' of oppressed Jews emigrating to the United States from Germany. Final arrangements were made for a haven for 25 Jewish families from Germany near Richmond.

"Virginia officials explained that should this first attempt at colonization of Jewish refugees be successful, additional families will be brought to the United States. Money to aid the immigrants was contributed by Jewish families and firms in the United States."

The Christians of America have been generous to the Jews who have suffered unjustly from the Nazism of Hitler. And be it remembered that there would have been no Nazism unless it had been generated by Communism and its persecution of Christians and gentiles.

The Christians of Mexico were not offered such hospitality nor were the Christians from Russia. The Jews were offered this hospitality simply because of their religion and not because of their nationality; for it is the American credo that one who comes to live in this country foregoes his former nationality and accepts the nationality which we are building, namely, that of American.

The Week in the Nation

LABOR

Attacks N.L.R.B. For C.I.O. Bias

THE one-sidedness of National Labor Relations Board investigations—due to the very nature of the law creating it—coupled with the board's allegedly flagrant bias for the C.I.O., is rolling up a national wave of prejudice that is certain to embarrass the Administration in its ambition to make a labor record.

Congressman Clare E. Hoffman of Michigan, addressing employes of the Clark Equipment Company at Buchanan, blasted the labor board's pro-C.I.O. record. Said the Congressman:

"It is a matter of common knowledge that it has been the practice of N.L.R.B. investigators to travel hand in hand with C.I.O. organizers to serve subpoenas. At hearings, C.I.O. attorneys have sat cheek by jowl with labor board attorneys.

"During hearings, C.I.O. attorneys have dined and associated with the board's examiners and attorneys: the two have been as close together as the yolk to the white of an egg.

"In fact, so close and so open has been the association of the board, its examiners and investigators, and the C.I.O., that *the general public has come to view the board as a judicial vending machine into which the C.I.O. sticks a charge and out of which comes a decision against an employer and the rival union.*"

The general feeling among the public is that the board has outlived its usefulness, Congressman Hoffman continued, recalling how 5,000 citizens marched on Steubenville, Pa., to show the board that they did not approve of its methods.

SOCIAL JUSTICE long ago exposed the personnel record of the previously unknown individuals railroaded past the Senate to make up the board when it was created under the one-sided law.

Donald W. Smith's Term Up August 27

The board's situation is made no more comfortable by the determination of the American Federation of Labor to clean out this picked personnel. The term of Donald W. Smith, radical member of the board, expires August 27th. His reappointment by President Roosevelt—which is accepted in Washington as a routine matter—is sure to bring down the fire of American labor opposition as well as a probable confirmation fight in the Senate. That august body does not at all relish the slick manner in which the original appointment was slipped over on it; and now the appointment will have to stand daylight and debate.

Iowans Irked by N.L.R.B.

Twelve hundred employes of the Maytag Washing Machine Co. at Newton, Iowa,—both C.I.O. unionists and back-to-work advocates—returned to the plant under martial law declared by Gov. Nelson G. Kraschel. The factory closed May 9 when union employes agitated by the C.I.O. refused to accept a wage cut. A company settlement offering to share its profits with employes for the next year was turned down by the C.I.O. whereupon the governor ordered the plant opened and called out the national guard to enforce his order.

James Maxwell, organizer of the back-to-work movement in Cleveland, was called to testify before the La Follette "civil liberties" committee. In name-calling of a new variety, the Clevelander referred to La Follette and former Senator Hugo Black as "dodo birds." The dodo, he explained, is an extinct fowl which flew backwards because "it didn't give a damn where it was going."

Newton is an Iowa farming community which has grown with the Maytag company, now the state's second largest industry with a weekly payroll of $45,000. Its earnings last year are reported to have been in the neighborhood of a million dollars.

The efforts of Madison Hill, N.L.R.B. examiner, to hear charges against the Maytag company while the strike over the wage cut was in progress, served to bring the wrath of the whole state down upon the labor board and its methods.

Purge of U.A.W.A. Continues

Eighteen members of the executive board of the United Automobile Workers Association supported President Homer Martin in his purge of subversive elements in the union. Removal from office and expulsion from the union was voted for three vice presidents Richard T. Frankensteen (See Man of the Week, Aug. 15), Ed Hall and Wyndham Mortimer. Walter N. Wells was suspended for three months dating from last June 13. George F. Addes, former secretary-treasurer of the union, was previously expelled on July 8.

Hall, on leave from the Seaman Boady Corporation in Milwaukee, returned to his former job; Mortimer told newspapers that he had a similar arrangement with the White Motors, Inc., of Cleveland; while Addes was to return to the Willys-Overland Co. at Toledo. Frankensteen, who entered the union labor movement for political purposes, headed, say friends, for the governorship, had no "plans."

Bomb in Garage at Frankensteen Home

On the evening of August 10, while Maurice Sugar, attorney for the ousted radicals, was visiting at Frankensteen's Detroit home, a black powder bomb was exploded in an unused garage at the rear.

"I believe the bomb was an attempt to intimidate me," said Frankensteen whose picture was printed in the morning newspapers with his charming little family. *"I have no enemies except those in the fight over U.A.W. affairs,"* Mr. Frankensteen told the newspapers.

WASHINGTON

A New Road For Canada

ON the first anniversary of the neutrality act, intended to keep the United States out of foreign entanglements, when Congress was preparing a bill to place complete control of aeronautics in the hands of a three man board under the executive department, the President quietly urged Congress to consider a few extra military and naval measures in connection with our defense expansion program. One of these was the building of a $5-million naval base at Kodiak Island, and a $1,450,000 army air field, both in Alaska. Later columnists took up discussion of the airport idea, but the distance and uninhabitability of Alaska made a prosperous venture prohibitive.

But now, Alaska is to be nearer All that is needed is Canadian permission and the United States will begin work on its 2,256 mile international highway from Seattle to Fairbanks. Canada, especially British Columbia, is not sold on the idea of spending $15-million toward the $50-million project. Assistant Secretary of War Louis Johnson who recently embarked for Alaska, and Mr. Harold Ickes, who likewise has taken a business trip to the Yukon, make no secret of the military advantages to be gained by the fulfilment of this project. The War Department very definitely wants a highway over which it could send troops and military equipment in time of emergency.

Canadians, though willing to accept the American trade that such a highway would promote, are wary of the provision by which they must guarantee that the road may be used in time of war.

Alaskans, too, are a bit hesitant to praise the plan. The colonists cannot understand why the United States should want to build such a grand highway *to* Alaska when there are practically no good roads in the country itself.

T.V.A. Investigation Uncovers More Facts

At least one Senatorial investigator wants facts instead of mimeographed data. Senator James J. Davis, of the Senate T.V.A. investigation committee, has declared that the investigation is proceeding too slowly, and has employed an investigator of his own.

The Senator took this action, he said, because he was weary of listening to speeches from T.V.A. officials and of carrying away bales of mimeographed statements which only scratch the surface of the T.V.A. problem.

Said the Pennsylvania Senator:

"It's impossible for a member to sit all day in a hearing, then read the transcript and the voluminous manuscripts, statements, reports, statistical sheets that have been shoveled in, and digest them.

"So far the hearings have been a sort of 'pass the biscuits, pappy' club. We'd ask questions and they'd say, 'Mr. Jones or Mr. Smith will give you the answer tomorrow; he's the expert in charge of that'."

The Senator Berry angle of the investigation, which originally brought on the T.V.A. explosion, was again placed in the limelight after the recent Tennessee primaries, when it was disclosed that the much discussed marble deposits were worthless, and that Berry had only paid $1 each for most of the 241 acres. He had tried to collect $5-million for them from T.V.A.

POLITICS

Purge Continues Against Senators

"We are very much honored today in having as guests of Warm Springs, Gov. Rivers, *who is an old friend of ours,* and also a gentleman *who I hope will be the next Senator from this state,* Lawrence Camp."

With these words, President Roosevelt greeted the voters of Senator Walter F. George's native Georgia, as he undertook another step in his cross-country purge marathon. Senator George, of course, is one of the Democratic Senators who voted "no" on reorganization, and is naturally slated for the purge. The Roosevelt action in this case however, is regarded in some quarters as another instance of unwisely sticking the Presidential neck out. The voters of Georgia, while they may be 100 per centers in regard to Mr. Roosevelt, do not feel compelled to vote for all of his friends.

That same reaction has keynoted the Roosevelt defeat in many states where the presidential axe should have hit hardest. The president has already campaigned vigorously against several Senatorial mustangs, and in each case the incumbent victim was re-nominated.

Every time that the New Deal goes the whole way in endorsing a candidate and loses, it costs just a little more administration prestige and assures the President of another anti-Roosevelt die-hard. On the other hand, the Roosevelt supported winners will not, in all probability, be nearly so solicitous for the administration, once they are assured of their own places on the federal payroll.

In Idaho, Senator James P. Pope, endorsed by several of the high command, was defeated by Representative D. Worth Clark, who voted against court packing, "reorganization," and the 1938 version of N.R.A.

"There is no Senator in Washington who has been more loyal or sincere in support of the administration than has Senator Pope," said Mr. Farley in Idaho last month. So Idaho voted for Clark.

Senator Hattie Caraway of Arkansas and Senator Robert Bulkley of Ohio, were among the New Dealers to be renominated. Perhaps the greatest personal victory for the administration since the election of Barkley, was the defeat of Gov. Martin L. Davey of Ohio. Davey will be remembered as the governor who annoyed administration officials last year by telling Miss Perkins, secretary of labor, to keep her red nose out of the Ohio labor upset while his office was in charge.

In Ohio, Representative Arthur P. Lamneck, the only Democrat on the C.I.O. blacklist, was easily renominated. In Idaho, Representative Compton I. White, blacklisted by Lewis, was also renominated. So too were Representatives Harry B. Coffee and Henry C. Luckey of Nebraska, both of whom defeated 100 per cent New Dealers.

The Week in the World

MEN and EVENTS

Financiers Dictate Franco-German Pact

PARIS, FRANCE—Further proof that the politicians and so-called statesmen who crowd the front pages with rumors of war and undeclared wars are only Punch and Judy puppets, when the deft fingers of the international financiers pull the strings, is graphically presented in a story by Edmond Taylor of the Chicago Tribune Press Service.

He states that France, by a new agreement, is to ship 600,000 tons of ore a month to Germany, in exchange for coke, which will supply Germany with the essential iron ore to make guns and shells with which to fight France in the next war, and perhaps obtain the valuable iron mines of Lorraine which were such a rich economic prize of the last war.

Why should the French government supply this essential ingredient for the manufacture of munitions to a potential enemy like Germany whom she has fought several times and with whom France professes to fear a new war?

The answer is to be found in the dictatorial commands of M. de Wendel, the French steel king, and the man who controls the all-powerful *Comite des Forges*—the huge industrial and munition octopus—as its president, although he, in turn, receives his orders from Edouard Rothschild V. These internationalists reap a golden harvest from the blood of wars.

The role of the Briey iron basin in Franco-German political relations was recalled when the trade agreement was quietly announced. During the World War, there was tacit agreement between the French and German general military staffs not to shell the Briey sector where a network of munition plants relentlessly rolled out their instruments of death and destruction. It was the quietest sector of the whole western front, with the exception of the more out-of-the-way reaches of the Vosges.

After the war, the obvious discrimination of this action brought some publicity of an unpleasant nature. It was maintained by those who were even half-way impartial that the influence of the steel magnates and financiers dictated this unjust wartime policy. They pointed out the intricate financial inter-dependence among French and German financiers, many of whom were originally German, like Wendel who dropped the "Von Wendel" for the French "de Wendel."

The publicity directors for the steel magnates retorted with the transparent defense that it would have been folly for French artillary to destroy such important sources of natural wealth as iron mines, industrial concerns and munition plants when the government was confident of winning the war and obtaining possession of them. Of course, it was not folly to wipe out the flower of young manhood from both nations!

Moreover, this strategy of "preserving" munition plants and natural resources was not invoked in the case of Roumania who dynamited their oil wells and burned their factories as they retreated before the advancing German army.

Yellow River flood conditions added to China's difficulties in holding her defense lines against the invading Japanese. A Chinese advance guard is here shown braving both flood and enemy gunfire. (Acme newspicture)

After the war, from the time of the evacuation of the Ruhr district until shortly before the Nazi revolution, French and German producers maintained a highly profitable and harmonious relationship under the benign dictates of the famous European Steel Trust.

The Steel Trust cracked under the strain of the depression. Soon after Adolf Hitler came into power the signal was given for the greatest armaments race in history. Political tension between France and Germany increased to the boiling point as Hitler repudiated clause after clause of the Treaty of Versailles. The patriotic ardor of both French and German peoples was fanned by jingoistic utterances in the press. De Wendel owns the newspaper, *"Journal des Debats,"* and he is part owner of the semi-official organ *"Le Temps."*

Despite the apparent political repercussions as Hitler continued his advance, M. de Wendel continued to supply his German colleagues, Stinnes, Krupp, and others, with the necessary ore from which Hitler's cannon, tanks and guns were being built.

Leon Blum, as Premier, with characteristic subversive two-facedness, signed a decree dated July 10th, 1936, forbidding the exportation of iron ore. However, the crafty politicians, taking their orders from those financiers who would benefit by the continued export of iron ore, had certain exceptions inserted in the decree so that it was practically meaningless. Exports dropped from 7¾-million tons of iron ore in 1936 to 7¼-million tons in 1937.

In March, 1938, the supply was cut off suddenly by France, throwing out of work some 30,000 men. Pressure was put on by the labor unions as well as by the powerful steel magnates and the result is a new trade agreement whereby the exportation of iron ore by France to Germany is resumed at practically its old level.

It all goes to prove that the emotional politicians who strut across the stage are puppets who rob the people of the powers attributed to them and the real rulers are the financiers who reign with the scepter of economic might.

England

LONDON, ENGLAND—The Duke of Devonshire, who is the Dominions Under Secretary in the Chamberlain Cabinet, startled a complaisant House of Lords recently during a debate on the report of the Overseas Settlement Board of which he is chairman.

He stated: "There are 70 million whites in the British Empire, of whom 40 millions live in the British Isles and only 21 million in the dominions and colonies. During 1937, 26,000 left Britain for the dominions and 34,000 came back.

"In many parts of the world today, we are looked on as dogs in the manger, occupying a very large portion of the earth's surface, preventing others from occupying it, and either unable or unwilling to develop it and occupy it ourselves.

"It is vital that our Empire be populated, if not by people of our own stock entirely, by peoples with the same ideals of peace and liberty as ourselves. Unless we can populate our Empire and make it self-supporting in the way of defense, within a measure of time someone else will populate it for us."

We might refer Mr. Justice Macnaghten to the Duke's frank statement on conditions as they are. Mr. Justice Macnaghten recently acquitted an obstetrical surgeon on a charge of performing an illegal operation and in his opinion attempted to defend the doctor.

According to the *Catholic Herald* of London, Dr. W. J. O'Donovan, Master of the Guild of Catholic Doctors and world famous specialists said: "Strictly interpreted, this is almost an invitation to the public authorities to exclude Catholic and Christian doctors from the medical profession entirely. If Christian doctors are to be excluded on the grounds of their religious convictions, then the public health authorities may find very great difficulty in recruiting nurses to save the sick."

In another statement to the *Catholic Herald* on the moral aspects of the case, Father John Murray, S.J., assistant editor of *The Month*, referred to the case as "indicating a further departure from the Christian outlook upon the sanctity of human life."

Russia

BAKU, AZERBAIJAN—According to the meagre news that trickles out of Russia despite elaborate precautions to maintain the hoax of Communism, an alleged revolutionary plot to separate the Asiatic Republic of Azerbaijan from the Union of Soviet Socialist Republics has been attempted and suppressed. This republic with a population of nearly three million covering about 32½ thousand square miles is situated in the temperate region of Asiatic Russia. It is primarily an agricultural and cattle-breeding country, producing chiefly grain, cotton, tobacco and silk. The early twentieth century opened up the fabulous wealth of its Baku oil fields and since then, this has been the principal industry. The Russian Commissars, under the direction of Lenin, confiscated the oil wells following the World War, and have held on to them ever since despite the fact that both American and English and Rothschild money was invested in them.

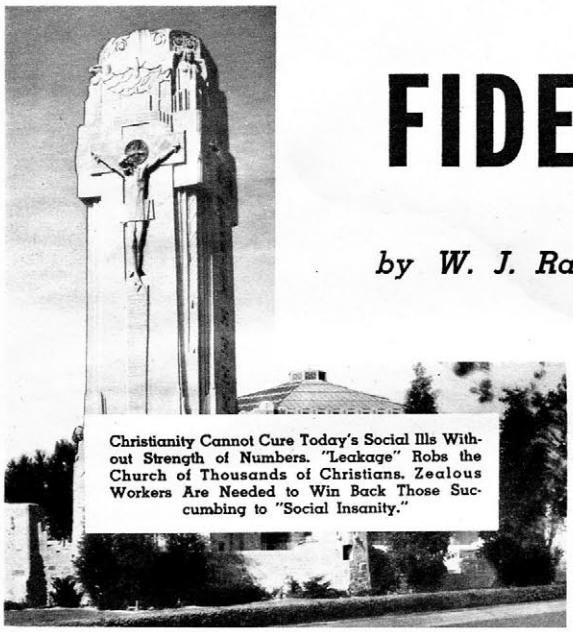
China

SHANGHAI, CHINA—The undeclared war between China and Japan continues while the Japanese War machine marches on. According to Chinese sources, secret negotiations had been exposed by which certain groups were negotiating with Japan for an independent South China government. Japan's hope is to sever South China from the Chinese Central Government in order to split its resistence to the Japanese. Japan also is alleged to have promised to stop aerial bombardments at Canton.

Severe fighting continued on both marshy shores of the Yangtze river, with the Japanese pushing slowly onward. Flood conditions impeded their march. At the same time, the largest air battle since hostilities began was fought with both sides claiming victories. The Japanese asserted that fifty-four Chinese planes were engaged, of which thirty-four were destroyed and seven captured and ended with only two of Japanese craft missing."

In the meantime a bankers' conference in Hankow, according to *The Christian Science Monitor*, resulted in the interesting decision for the immediate bringing about of closer contact between Chinese bankers and the great agrarian population of the Chinese hinterland. The bankers are reported to have concluded that it was desirable to establish farm produce granaries with support of all local financial institutions, to increase credits secured on farm products, to increase loans for farm machinery and tools as well as for agricultural and water conservation projects, and to provide means for farmers to obtain cash on storage receipts for farm products.

Just what is behind this action is not entirely clear. The local financial institutions are, in most cases, only branch banks of the large controlling banks along the ports. The idea of setting up granaries would indicate that they expect a long war and are making suitable preparations for it although they will need to be bomb-proof. Or perhaps the Chinese capitalists have learned that it is better to make a financial alliance with their own people than with heartless foreign syndicates who can be quite callous in time of need.



Christianity Cannot Cure Today's Social Ills Without Strength of Numbers. "Leakage" Robs the Church of Thousands of Christians. Zealous Workers Are Needed to Win Back Those Succumbing to "Social Insanity."

FIDELITY *Needed!*

by W. J. Randall, C. M. S.

IN THE field of physical well-being there are some words which carry a note of terror in their very sound. Such words as cancer, consumption, smallpox, insanity – they have only to be whispered to send a thrill of horror through any company of normal men. And in the sphere of spiritual well-being there are similar keywords of catastrophe—they put every pastor on his guard and urge him to action as against a plague.

Such a word is *leakage*—meaning the regular loss to the Church of those who give up the practice of their religion.

The fact is plain and admitted. In England, for example—and it may be taken as a rough index for America and English-speaking countries – the leakage is spoken of in such terms as "terrible," "appalling," "wholesale." One experienced priest recently quoted to us the figure as being eighty per cent of youth. Another quotation has gone higher. Precise numbers may be disputed; but, as a prominent Jesuit in England (Fr. Leycester King, S.J.) wrote recently: "Let us not quarrel as to whether we lose 5,000 or 10,000 or 15,000 yearly by leakage . . . this steady drain year after year results in a 'standing leakage' of appalling dimensions."

This spiritual malady is peculiar to youth and particularly to male youth. To make it worse it has the nature of an infection; it breeds by contact. It spreads into the social order. Thus it comes within the ambit of social justice, for it is the foe of those social principles upon which social sanity depends. By weakening Christians it weakens Christian citizenship. Through the weakness of the individual it weakens the basic unit of society—the home. It is therefore an apt subject for our consideration here.

What are the causes of this spiritual disease? Secondly, what is the treatment?

The causes may be classed under two heads:

(1) Lack of interest—the negative side.

(2) Actual handicap—the positive side.

Let us examine these in turn.

When anyone "gives up" anything the cause will be found to exist within these two heads (short of positive insanity, which we eliminate from our present consideration). You give up a certain thing to eat, either because it no longer appeals to your taste—that is negative – or because circumstances prevent your getting it, or because it gives you indigestion—these are positive. This is the natural order. Even in the supernatural order, like abstinence from meat on Friday for the ordinary Catholic and on every day for the Carthusian, the principle is the same. The thing is regarded as being in the circumstances, a spiritual and supernatural handicap.

Now let us apply this directly to religion.

A youth gives up practising his religion either because it has ceased to interest him—it has lost its "grip" (this is negative) or because there is some obstacle to practising it (this is positive). Of course the first paves the way for the second. When religion ceases to appeal as *valuable*, the first big piece of opposition acts like a well-aimed ball among skittles. It knocks out.

SUCH opposition may take the form of the distracting influences which arise from work in the world—pressure of time, mere monotony of routine causing fatigue; and, more positively, the talk and example of companions. More positive still, the direct attempts of evil companions to poison the roots of the Faith.

So much for the causes. What is the treatment?

That also may be classed under two heads:

(1) The maintaining of interest in religion.

(2) The special treatment of obstacles.

Let us now examine each of these.

The first—interest in religion—really dates from the cradle. It is directly concerned with the home. Then follows the school. The parents, the Catholic teachers. These are outside our present scope—we have gone beyond that earlier period to the period after school. How is the Faith to be kept colorful and clear in the youthful mind at this critical stage? How is that *essential interest* to be nourished?

In answering this question we must distinguish two cases– (1) that of the thoroughly sound Catholic home, and (2) that composed of the careless Catholic home and the homeless youth.

The first does not enter into our present problem. The home, where permeated with Christianity, is an effective safeguard against lapse—except in exceptional cases which can be treated separately. The usual pastoral care, involving occasional visits and attention to the sick and the spiritual needs – and sometimes the temporal ones—this will provide in the sound surroundings of fervent Christian homes. It is the second class that demands our attention.

Here again we must subdivide. First, there is the careless Christian home. Second, there is the youth—man or girl,—who for some reason lacks the surroundings of the Christian family. This class includes orphans, those working away from home, and those who have been inmates of institutions during the school period.

How is the grip of interest in religion to be maintained in these? The answer reduces itself to the application of this principle—*Interest begets interest.*

The youth from careless Christian surroundings and the youth from non-Christian surroundings must be made to realize that good Christian men and women *are interested* in their fellows. Adolescence is super-sensitive and imitative; it readily returns friendship for friendship, and love for love. It is a question of the right sort of friendship and the right sort of love. In pushing home this realization the pastor is necessarily, in the work of the Church, the supreme factor—but he will need in this work the cooperation of the zealous laity. This is expressly indicated by the Church's law in the matter of Christian Doctrine. And it has the widest application in dealing with youth.

All the existing societies and sodalities in a parish will naturally be brought into service; but often these, excellent as they are in their intention and personnel, secure only the *best* among youth—and in our problem of leakage we want the lukewarm and the worst! A reorientation is needed in order to bring every individual youth—male and female—within the ambit of interest.

In practice, then, how? First, by bringing the individuals together. In this the work of the loyal adult laity—men and women—will prove invaluable and even necessary. They *must* be trained to follow up the individual on leaving school. Tactful and sympathetic men for male youth; sensible and understanding women for the girl. This will involve two points: (1) Instruction in principles, by the pastor; and (2) Organization preparatory to mobilizing. These loyal and instructed laity will be the religious "whips" to obtain a complete assembly.

THIS accomplished, the instructing of that assembled youth must follow. Here, such material aids as parish halls and clubs can be used to the full. But everything must be subordinated to the "instruction," which will aim directly at opening the youthful mind to see the relation of religion to practical life.

It sounds simple. But where this is done the leakage will be reduced to a minimum. For interest will have begotten interest.

Lastly, the treatment of special obstacles—the positive handicaps that beset the boy or the girl in the world, or the girl in the careless home.

The method given above will always tend to weaken such obstacles and to strengthen resistance to them. But in many cases something more specific will be needed. A practical classification, we think, of such specifics would be the following:

(1) The personal friend;

(2) Christian instructional literature;

(3) Organized opposition to infidelity.

(1) The *personal friend* (multiplied *ad lib.* will follow up the friendless Christian in the world: in the factory, the office, and in recreation hours, adopting the practice of the Communist "cell" system which is so effective for the work of the devil, but which can be quite as effective for the work of God. With tact such a friend can find her way into the careless home of a Christian protegee. And eventually the lukewarm and the lax can be gyrated into the general "maintaining of interest" class, where the influence of the priest sets to work.

(2) The right sort of reading will influence deeply. In pamphlet and booklet form it can be introduced into the home quite unostentatiously in small doses, or lent in the course of conversation. Things read do make an impression – the anti-God campaigners know that!

(3) Alongside these, or where they are ineffectual, organized work by Christian workers, on the lines of the amazingly successful "Jocist" movement, may produce marvelous results. If all practising Christians in any given workshop or work centre, where they happen to be in fair numbers, would make a definite stand for "tone," the surrounding music would be purified. True, a modicum of moral courage is needed; but armed with it, even a few—or even one—can swing the moral pendulum in the right direction.

We have not forgotten, of course, the part played by Divine Grace in this work. But we have been dealing not with dogma and still less with mystical theology; but with practical methods in pastoralogy as it affects the social order. Every instructed Christian knows that every step in the process is guided by Grace, and that the treatment of the leakage is radically a supernatural one. "Watch and pray" is the immortal slogan. And we have here been concerned with the watching—which, after all, is the externating of prayer.

America VOTES "NO"

by Joseph P. Wright

Under American Democracy, the Nation Votes Against a President, Rather Than For a President, Every Four Years. This Has Been The History of the Republic. The Four Year Administration Creates Hatred, and Hatred Brings Rejection.

YOUNG AMERICA, middle-aged America, and old America will march vehemently forward on November 5, 1940, to cast a most vehement vote. The X-marked ballot may bear a scrawl, a scratch, or a flourish, depending on the relative vigor or senility of the voter, but regardless of the character of the voter, *the vote will be negative.*

The Roosevelt haters and the Republican baiters all will have their day—the only day left for them to prune their feathers with pride in democracy. They'll rise early enough to get to the polls and "Do my part to keep that dad-blinged scoundrel out of office." They'll wrap all the accumulated venom of several years in that one X-mark, and probably will punctuate their decision, cuffing the ballot box with a gnarled hand as they say to the man next to them, "Well, I guess we'll show that so-and-so, eh? Four more years of him, and we'd all starve!"

Or, the glee may be for a kick delivered to the other side: "Why, I've voted a straight ticket for 45 years, but I'm all through now—I'll pin that guy's ears back; I'll slap him down. That thief ought to be horsewhipped!"

Because democratic America never votes *for* a President; America votes *against* a President. In the 1936 election Mr. Roosevelt's great mandate may have arisen from a multitudinous belief that this great political figure would storm the citadels of entrenched greed—as he said he would—and lead the commoners through the temple to a heaven on earth—as he said he would. But it is certain that many millions of the 26 million, were votes against the weaker man proposed for this nation's highest office by the hierarchy of discredited Republicanism.

Go back to 1932. There, if ever, was the negative character of America's democracy written in sky-high strokes. The country walked on its heels, mumbling to itself like a slug-drunk fighter. Bread lines were longer than Blue Monday after a blissful weekend. Private charity had been exhausted in caring for those erupted from jobs. Municipalities were brought to their knees with shrunken taxes. The darkness of the nation was not a figure of speech. In most communities such vital services as street lighting had been dispensed with or shortened.

Despair was on every lip. Business, industry, agriculture—all looked toward the horizon and then clapped an obstructive hand over their vision. It was too dreary to contemplate. Their minds resolved on one thought; their consciousness blended into one great necessity: "Get that man out of the White House!"

Their entire wrath was fired with one giant fling at the head of Mr. Hoover. It mattered not who the Democratic candidate was. No one had heard of Mr. Roosevelt anyway. But he represented a change, and in this case a change was better than a rest. "Get that man out of the presidency." The Democrats might have run William Jennings Bryan, had he been alive in that momentous year, and chanced his death from shock by having him elected. Al Smith, Catholic or not; Tom Heflin, bigot or not; Huey Long, Susan B. Anthony, John Brown, Julius Rosenwald, Mahatma Ghandi—the Democrats could have elected almost any public figure to office. They could have presented Aaron Burr and Benedict Arnold on the same ticket, stumped the country on a rags to riches platform and have been assured a good chance for victory.

AMERICA just lived through the three dreary years from 1929 to 1932 that it might send Mr. Hoover back to Palo Alto. It gave little thought to his successor. Accustomed to the traditionally democratic policy of *voting a man out of office,* it gave but little heed to voting a man into office.

Or, go back to 1928. Republican prosperity cast the hypnosis over much of the electorate, of course.

That is testified in a comparison of the election returns in 1928, 1932 and 1936. In 1928, millions failed even to exercise their franchise. But a sizeable section of the nation gave its resources freely to vote against "Smith the Catholic," or, in the case of the hard-bitten prohibitionists, against "Smith the Tammanyite."

Other millions, who saw virtue and reality, and relief from hypocrisy in Mr. Smith's forthright stand for repeal, cast their vote against Wickersham and Hoover. In short, place the state-by-state returns side-by-side and let your fancy dwell on how many millions of Hoover votes were votes against Smith; how many millions of Smith votes were votes against Hoover. Or, better still, recall the avidity with which you swung the stick for either Hoover or Smith. Were you stuffed with a belief in the super-superiority of Mr. Hoover or Mr. Smith? Or were you assured of the ultra-imbecility of the man against whom you intended to vote?

Mr. Roosevelt probably received many positive votes in 1936. A nation cutting its teeth on "prosperity" for the first time in six years was hardly to be expected to look behind the curtain to see how the wires were arranged, or to look forward another year to speculate on whether the wires might break. But it is certain that the tenor of the Democratic campaign stuck fast in the minds of millions. It is certain that the dripping orations of class hatred caught the fancy of millions, and it is certain the golden radio voice, the disarming "My friends" salutation, and the we-planned-it-that-way claimer of Mr. Roosevelt convinced other millions of the unfeasibility of Republican rule. These millions voted against the shadow of Mr. Hoover slanting across the Capitol dome; against the cackled incantations of Mr. Landon, fearful that if he threw all the brain-trusters out of Washington—as he threatened—he'd kick back in reactionary fashion with a brainless administration in the nation's driver's seat.

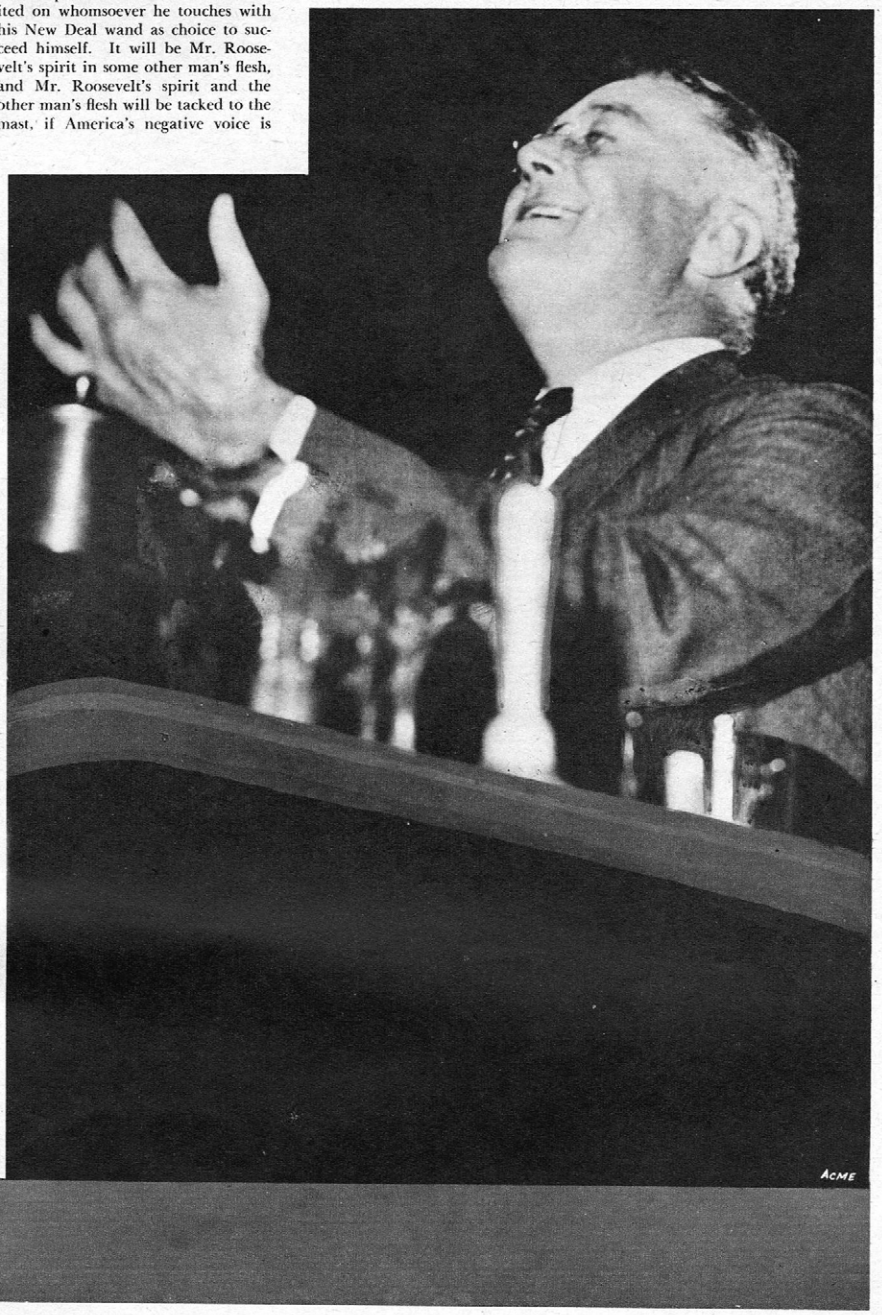
We come to 1940. The golden voice in late utterances has taken on an asthmatic wheeze. The orations of class hatred drip with greater viscosity. "My friends," sounds tub-hollow, and America is just about certain that this isn't the way Mr. Roosevelt could have planned it. If it is, it's grounds for impeachment. All the harsh reality of the Hoover era is back with second-generation sanguinity. The bread lines are back. So are high cost of living, joblessness, despair, municipal bankruptcy, relief, dole, misrule and class hatred. Tattered men aren't selling apples on the corners—yet. They'll be out in the fall to market this year's bumper apple crop. If the national picture were to be lifted out of its frame and placed over the national picture in 1932, it would fit perfectly. Only a few details are different. As one ambitious small businessman put it: "This depression isn't as bad as that of 1932, it's worse!"

THUS America is primed for another scamper to the polls. America is sharpening its voting pencil to throw Mr. Roosevelt out of office. It matters not that it may not be Mr. Roosevelt who is a candidate—although nobody seems quite definite on this point—for his fate will be visited on whomsoever he touches with his New Deal wand as choice to succeed himself. It will be Mr. Roosevelt's spirit in some other man's flesh, and Mr. Roosevelt's spirit and the other man's flesh will be tacked to the mast, if America's negative voice is permitted to carry out its fondest desire.

Whoever is elevated to the presidency will be so elevated by accident—just as Mr. Roosevelt was in 1932. Mr. Roosevelt in that year was a nonentity to all but New York staters, and even they weren't sure whether he was a prodigal son or Moses. Under America's practice of representative democracy the man seeks the office, and the machine seeks the man. The voters do not get a crack at him until poll day, and frequently their choice is that of Hobson. It is not surprising, thus, that America rarely elects a President — America is too busy *rejecting a President.*

One circumstance may change the next election, just as it colored the last one. Five years of New Dealism have peppered the nation with those who swap their free tongue and free vote for Federal jobs. Even the nation's salt—the unfortunates of W.P.A.—have been made victims of this vast system of machine politics. Their leaders already are warning them to keep in power "those who help" them to their pittance. As election time nears, these leaders will cajole, threaten, and coerce as they scare the daylights out of those on whom the New Deal shadow falls. They will deny them their heart's desire, that negative vote. They will attempt to march them lock-step to the polls as they erect the arch of triumph for that next, great mandate.

But if America is given its free choice, it will continue democracy's tradition—that of hoisting a President out of office, then, secondarily pushing another one in. This is one price we pay for America's democratic form of government, which is far from the true practice of representative democracy. Unless New Deal interference succeeds in freezing "liberalism" so-called in office, America will go forth on its great joy-day to fire another President.



by John Devlin

Here is a Dramatic Tale of Human Sorrow, the Sorrow That Today Veils Millions of American Homes. In This First Person Narrative, a Victim of America's National Sickness Writes of the Pain —Spiritual as well as Physical—That Twists the Bodies and Souls of Unfortunates "On the Welfare." In Snapshots of Misery the Author, Once a "White Collar" Man, Presents a Composite Picture of the Humiliation and Wretchedness That Are the Lot of the "Relief Case." We Can Make No Apology for the Depressing Character of Much That is Written Here. It is Unavoidable. It is "Relief."

—THE EDITORS

I'm on Relief

Part One

The Beginning

WE FIRST met relief in a stuffy, abandoned fire-hall that was doing emergency duty as a welfare station. There were nearly three hundred of us crowded into a room that would not contain one hundred comfortably. But it was better to be warm—instead of standing in the long line outside that stretched the length of the block and around the corner, with the swift wind whipping little whorls of snow down collars raised to protect eyes and ears from its below-zero pain.

We huddled on park benches lined laterally, facing a row of glassed-in enclosures where waited those deities, the social workers. It was a sort of Holy of Holies, and one after another we hunched forward, waiting to be first in line, and next to be called. Each time we moved, three or four more were admitted from the outside; patient men and women with shy, averted faces—the men pounding their arms against their chests to warm them, the women absorbedly blowing on fingers that were blue with cold.

Joan and I were lucky. We had to wait only three hours for an interview. We could hear scraps of conversation all over the room from people who had waited six or seven hours, but they didn't complain. It was important to be patient. One had to make a genuflection or two to the great god Hunger.

We went inside the partitioned wall at the end of the room, under the tolerant eye of the policeman stationed there. He matched the numbered card I held with a slip of paper in his hand. "Devlin?" he asked. I nodded.

We were shepherded into a tiny office where a worker waited to interview us. Her placid grey eyes and tired smile matched the little traces of silver that streaked back from her temples but, strangely, she was young. She could not have been more than 25 or 26. It was later we learned one does not stay young in social work.

She smoothed out a formidable application blank. Could we verify our marriage? How long had we lived in Detroit? How many children —their names and ages? Could we verify that address with rent receipts?

Oh, we were purchasing our home on an H.O.L.C. contract? She clucked her tongue sympathetically. Too bad. The Agency, she told us, could not make a shelter allowance for persons buying their homes. The Agency could not help anyone buy anything. Unfortunately, the taxpayers who supplied the Agency's funds balked at helping persons purchase their homes.

But, I protested, we would lose the place if we didn't at least meet the interest. She shook her head, smiling sympathetically. She explained that eventually, the Agency probably would have to pay rent for us—after we were evicted. But, of course, we probably wouldn't be on relief that long. This recession was only a temporary thing. It was merely procedure, declining shelter allowances on mortgaged property. Procedure. She smiled and shrugged. You knew how it was. Procedure seemed to be pretty sacred.

Had we any investments? It was our turn to smile, now. An automobile? Yes, but with three or four unpaid instalments we wouldn't have it long. What about insurance? Yes we had a little, and fully paid, too, thank God. The worker nodded, and said the Insurance Department could probably arrange some sort of a loan on it for us—a loan that would be paid back later, of course. At six per cent interest, naturally.

Then, asked quite casually, did we need immediate relief? I'm afraid I merely squirmed, and it was my wife who finally answered "yes." I couldn't bring myself to tell her the three children would be home from school in an hour, with nothing edible in the house save three or four pieces of stale bread and two dried onions.

Well, that could be remedied in a few moments. She wrote what she called an emergency order and sent it to the office upstairs. It would mean another wait of an hour or so. She was sorry, but of course, you know our clerical staffs are badly undermanned, and food orders were delayed a little.

She turned to the application form again. Where had I worked last? Selling automobiles? Yes, with a small agency on the north end. The earnings were uncertain, naturally, but could be checked by writing or calling the dealer. The worker nodded, adding that relief would not begin, of course, until they were verified.

I WANTED to know about W.P.A. I wasn't anxious for relief. What I wanted was work—any kind of work. Sixty dollars a month on W.P.A. rolls wouldn't come within a hundred dollars of meeting our expenses—gas, food, light, clothing, insurance, payments on the house—but it was something; a solid core to grasp.

The worker looked at me a little searchingly, and asked if I thought I could labor. I said yes, but having been a salesman and accountant in the eighteen years since I left high school, wasn't there a possible opening along these lines? Surely timekeepers and clerks and accountants were needed. The worker smiled again, a little deprecatingly. I was beginning to hate that smile. Yes, there were a few such jobs, with thousands of white-collar applicants for every job. The only way a man could be put to work immediately was for him to be certified as a laborer. I told her to put me down for labor.

There would be further investiga-

Ewing Galloway

tion she told us. Someone would call at our home but I would be certified immediately. Certified, she explained, meant that as welfare clients, we were eligible for the W.P.A. rolls. Clients. Welfare clients. I had to clench my teeth a little at the sound of the words. I wanted to do crazy, resentful things. I wanted to tell the smiling worker that she and her relief could go to hell—but then I remembered the kids, hungry from their day at school.

The worker arose, then, and told us to wait in the outer room. Our emergency order would be down in a little while. As we went through the door, the worker did something that made me forget my anger at the system she represented.

I could see she was very tired—repeatedly passing her hands over her eyes—but she touched my arm and for the first time, I realized the genuine quality of her smile.

"Hang onto that courage and resentment," she said. "They're the finest things you have."

Outside in the waiting room we found a little corner where we wouldn't be noticed much, and waited for the food order. Joan and I avoided one another's eyes, and watched the pitifully absorbing drama of humanity being enacted before us.

The people in the room, strangely, were not the type of applicants one imagines—ragged, unshaven, and uncleanly. One didn't see unwashed hands, scrubby beards, and scraggly

Acme

hair. There were a few that looked like that, but they had the air of being old-timers on relief. For the most part, they were middle and lower-middle class people. Their clothes were neat, if unpressed. Their aprons crisp and starched, their linen clean. The policeman noticed my glance and sidled closer, amiably. Presently he ventured a confidence. "Ain't like the crowd we had in December and January. They were pretty ragged then; old-timers on relief. But these people are all new—never been on welfare before . . ."

Old-timers or not, there was one look about them common to all. Every face was marked with it; the stigmata of insecurity. Their eyes mirrored the questions torturing the brains that lay behind. Would they be evicted tomorrow? Would the gas be shut off? Would the neighbors find out they were on relief?

There were two children playing on the filthy floor, glancing upward at their mother who frowned abstractedly at some burning inner worry. They weren't of school age, so there was nothing unusual in their presence, except that one, the little boy who couldn't have been more than four, suddenly rose, sighed, and took his mother's hands.

"I'm hungry, mummy."

Her fingers gently touched his lips, and she shook her head.

"I *am* hungry, mummy."

Joan, suddenly, was a little faint. She mumbled something about it being terribly stuffy. But I noticed her handkerchief was pressed to her eyes, not her lips. I told her to go home. I'd wait for the food order. God knows I didn't want her in that filthy hole any longer.

It was after five o'clock when a clerk came downstairs, a sheaf of what appeared to be checks in his hand. He shuffled them importantly, then slowly read the names, glancing suspiciously at the faces ringed round him.

"Devlin!" he shouted at last.

"Here."

He glanced at the check. "What address?"

I told him. Identified, he thrust the check in my hand. Five dollars and ninety cents.

"Take it to the nearest grocer's," the clerk said, dispassionately . . . "one week's food."

I was incredulous. "$5.90? For four people?"

The clerk shrugged. "If we're wrong take it up with the worker."

The policeman glanced at the check over my shoulder. "Two children under ten?" he asked. I nodded dumbly. "'Sright," he said. "$1.60 for yourself, $1.39 for your wife, the rest for the kids."

I didn't argue. The kids needed dinner. I went to a grocer, but not the one nearest my home. I didn't want Jim Hague to know we were on relief, though we'd dealt with him for eleven years. I wanted my credit kept good until I could use it again.

A grocer two miles from our home cashed the check and supplied the groceries I designated. I waited for the change, but there wasn't any. The grocer shook his head.

"We're supposed to keep the whole check," he told me: "You'll have to keep coming here until it's all used. That's so the boys won't take the change and get good and drunk, not that I'd blame 'em. Welfare regulations."

We waited then, Joan and I, for an investigator to visit us. I had various little errands that had to be taken care of; mostly trips to an employment office, where a smiling interviewer courteously shook her head, morning after morning. I visited the finance company to tell them if they cared to they could foreclose on the car immediately—I couldn't keep up the payments. One to the gas company, squirming with embarrassment, to tell an impersonal clerk we were applying for relief, and couldn't they please sustain our service until we were on regular relief rolls?

On the fourth day after our visit to the Agency, an investigator called on us. He was a young man—obviously a college man, for the key hanging from a thin and expensive watch chain was unmistakable. His questions were courteous enough, if a little trite; the same we had answered three days before. I couldn't, however, enjoy his well-bred stare at our furniture and the few remaining pieces of good silver that had been Joan's grandmother's. Surely, his glance seemed to say, surely those pieces might have been sold before you applied for relief. But how, after all, could he know about the little pile of tickets lying in my drawer upstairs, that represented several hundred dollars loaned by a pawnbroker near the waterfront.

After a while, apparently satisfied, he rose and told us to return to the office when our week was up for another food order.

It was the beginning of the third week after we had made our application that an abrupt little letter informed us that we were to report at an abandoned and condemned school house the following morning, where our first regular check awaited us. I arose before daylight, and since the last of our emergency order had disappeared the night before, Joan arose with me and silently made coffee, unaccompanied by even a small piece of bread. I don't know what excuse she gave the children for the absence of breakfast. I wanted to get out of the house before they left for school.

There were more than a hundred people crowded into the hallway of the school when I arrived, and even as I waited I could see others beyond the door, their breath trailing frostily as they stamped their feet and waited. I sat at the end of one of the ever-present park benches that served as furniture and glanced around. In one corner of the hall was a wire-caged little desk, where the disburser would sit. It was snowing outside, and the snow that had drifted down coat collars and lodged in hat-brims was melting. The air was very humid. We waited, steaming. There was that same smell of humans crowded closely into little rooms—a smell I would soon recognize as typical as the little blue identification cards each of us held.

I wondered how long it would be before I smelled like that. Not, please God, as long as we could manage soap and water.

I glanced at the little blue slip I held in my hand. It told me where and when to report for my check; in one corner were four little, impersonal lines of type—the items of my budget:

food $6.10
gas ..... .45
light ..... .55
clothing, as needed.
Biweekly total ...$14.20

No provision for rent, and clothing "as needed." I was later to find out what a joker was contained in that little phrase.

But at the moment I was worried about coal. There hadn't been more than a bushel or two in the bin when I left home. But when the disburser came in with his long wooden box of checks a little after nine o'clock, I found a pink slip attached to my check.

"Order for a ton of coal," the disburser said. "Take it to your nearest dealer. Have to last a month."

"Wait," I protested. "We use two tons a month—sometimes more. We can't get along on less."

The disburser drummed his fingers impatiently. "Sorry. Regulations." He jerked his head toward the door. "Sorry. Next man."

I cashed the check, and asked the coal yard to make delivery, but it was two days before a truck backed up the driveway, and I, for the first time in my life, carried my own coal into the basement.

We had trouble learning to live within the food allowance allotted us. We learned it meant oleomargarine instead of butter. It meant one quart of milk a day for the children instead of three. It meant meat only twice a week—Wednesdays and Sundays. It meant a huge quantity of bulky, inexpensive vegetables. But, somehow, we managed.

It was only after nearly three weeks had passed that I noticed Joan was thinner. I didn't say anything at first, but stood on the bathroom scales. In three weeks I'd lost a little over six pounds.

It didn't matter for myself, but I was worried about Joan. She was coughing a little, too. Twice before, after heavy winter colds, she'd had a cold that hung on, so I thought we'd pocket our pride. I took her to Dr. Rowley, who'd attended Joan since childhood, and through two deliveries; but it hurt to explain we wouldn't be able to pay for a while.

He gave her a thorough examination, then chuckled. "Not getting to be one of my more fashionable neurotics that won't eat, are you Joan?"

Her gaiety was a thing to tug at your heart. "I'm a kind of drunkard, Doctor. Drunk on love of life, and my children, and my handsome husband. He's a trial though."

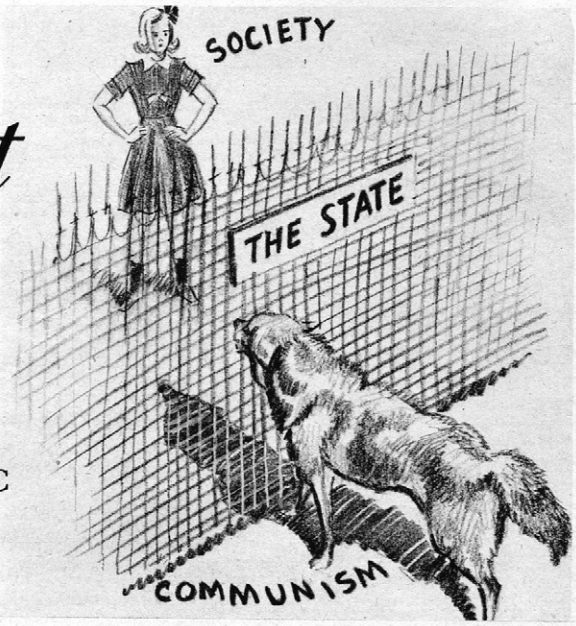
"He beats you, too, I'll bet." Rowley chuckled, then looked thoughtful. He sat at his desk, wrote a prescription, then folded it. He talked to Joan, but thrust the prescription into my hand.

"Take these every day, three times," he said. Then he turned to me, *sotto voce*, "If you have trouble getting what's needed come and see me." In the corridor outside I unfolded the prescription. "Mr. and Mrs. Devlin are suffering from malnutrition," it said, "and are in need of a diet high in carbohydrates, with an abundance of fruits."

He knew, then.

(To be concluded)

The Way Out



The Socialists of Yesterday and the Communists of Today Teach That Man is the Slave of the State. But the State Exists to Protect Man From Slavery—Slavery to Capitalism, or to Itself. This is the Function of the Democratic, Corporate State.

by HILAIRE BELLOC

The FUNCTIONS of the State

THE state—that is, society as a whole has a necessary and all important function to perform when we shall have re-established a free and healthy society. We must recognize that function, we must not be afraid of it nor regard it as hostile to our endeavor.

The action of the State was so regarded as hostile to freedom when it was put forward by those who were once called Socialists and are nowadays called Communists (it is all one). They—the Communists, or Socialists, proposed to make us slaves to the State, and human conscience revolted against so inhuman a conception.

The Socialist of my youth — the Communist of today—was and is often, and indeed usually, an academic sort of fellow, a bookish fellow, using formulas and quite out of touch with real life. He could see no "Way Out" of the abominations of industrial capitalism, which had ruined social life and denied social justice in all our great cities, save the substitution of State ownership for private ownership.

One used often to hear his absurd contention that the more capital was concentrated in few hands the better for his ideal, because it would be the easier for the State to take over at last the private exaggerated profits of capitalist millionaires. That, as we know, has not come off. It cannot, in the nature of things, come off. You cannot bring about a good by fostering an evil. The big combinations of capital entrenched themselves and became more powerful than ever. The highbrow talk of a good time coming when they would be taken over by the State has melted into thin air. On the contrary, they became our masters, and now propose so to remain until they have destroyed right living.

No; we must not be afraid of State action where it is necessary. And we must lay down two principles which ought to be obvious and which can guide us throughout our reform.

These two principles flow from a certain primal principle which underlies them both. *We invoke the power of the State in order to prevent, not to encourage, enslavement to the State: we invoke the power of the State in order to re-establish well-divided property.*

From this primal principle derive the two principles we must always remember in action as we proceed to the great reform. They are as follows:

(a) Where monopoly is unavoidable it must be directly controlled by, and is better in the hands of, society.

(b) It is the function of the State to guarantee by its laws and authority the stability both of corporate and of individual ownership, and especially to protect that ownership against external attack, whether from foreign sources or from masses of concentrated capital hostile to private ownership.

As to (a):

Monopoly is sometimes unavoidable. The coming in of some machinery which is manifestly and overwhelmingly superior for production than an older, cheaper, and smaller form of machinery, does sometimes make monopoly inevitable. It has already thus become inevitable, for instance, in certain forms of transport through the creation of the railroad system. There are countries where competition of a healthful kind is still possible between distinct railroad corporations, but in all small countries and most large countries today railroad transport is virtually a monopoly. Why, then, that monopoly must be controlled; and, seeing that it concerns all men directly, had better be controlled directly by the State.

But this is emphatically not true of all modern monopoly. A great mass of it is artificial—due to combines which are the product of greed. The small economic saving effected by a combine of "overheads" is negligible compared with the loss of economic freedom which it entails and the consequent poisoning of society. The areas over which State monopoly must be exercised as a matter of necessity are restricted, they are not universal.

THE tendency of officials to take over our lives must be jealously watched, and they can be just as jealously watched today as they were of old, if we keep clearly before our eyes the universal principle that monopoly must never be let slip into the hands of State officials, save where monopoly is, of its nature, unavoidable.

It is not unavoidable when it makes things or services slightly cheaper. It is not unavoidable because uniformity is better than local differences; on the contrary, uniformity is much worse. It is not unavoidable because Jones is a rather better manager than Smith. It is quite easy for Jones and Smith to exist side by side if Jones' power of competition against Smith be limited by the Guild. Monopoly is not unavoidable save where, in the very nature of things, it cannot be avoided. Where that is the case you must have State control, or better, if it be possible, State ownership. But even then the principle of the Guild applies, and the State can work with, and through, a corporate system of production or service, the shareholders in which are the men who themselves produce the wealth or the service.

Concerning (b):

The State is also there to guarantee the stability of well-distributed property when we have arrived at that goal, and even while we are only on our way to it. Unless laws exist which guarantee well-divided property against ruinous competition; unless laws exist which jealously watch the just price and punish underselling; unless laws exist which prevent the small man being destroyed by usury and which exclude the grabbing of credit by agencies over which the small man has no control, unless, in a word, laws exist to support the Guild, to reinforce its power and to give to its freely made customs the force of law over its members, there is nothing doing.

It is, I repeat, the function of the State to prevent our becoming slaves, whether to the State itself, as mad Communism proposes, or to nameless, impersonal, huge concentrations of money power—as we now actually are.

And the State is there also to prevent the coming in of forces from outside which may destroy the small man. Let us always remember that it was the merchant engaged in import and export, who could snap his fingers at the regulations of the Guild at home; make profits from abroad independently of the society in which he lived. He it was who began to break up the old state of affairs which governed our lives in Christendom when the Guild was supreme — in better days than these.

For instance, the State is there to prevent foreign competition from destroying the small man at home. Here in England, where I write, the State could prevent the ruining of the farmer by goods produced under labor conditions intolerable to our society. The State is not there to protect individual capitalist profits, but it is there, and must be there, to protect corporate economic action within its boundaries.

IN other words, you must have the action of the State, and even the powerful action of the State, to guarantee that very freedom of well-divided property which is the one and only safeguard against slavery in some form—either to the State itself or to big capital.

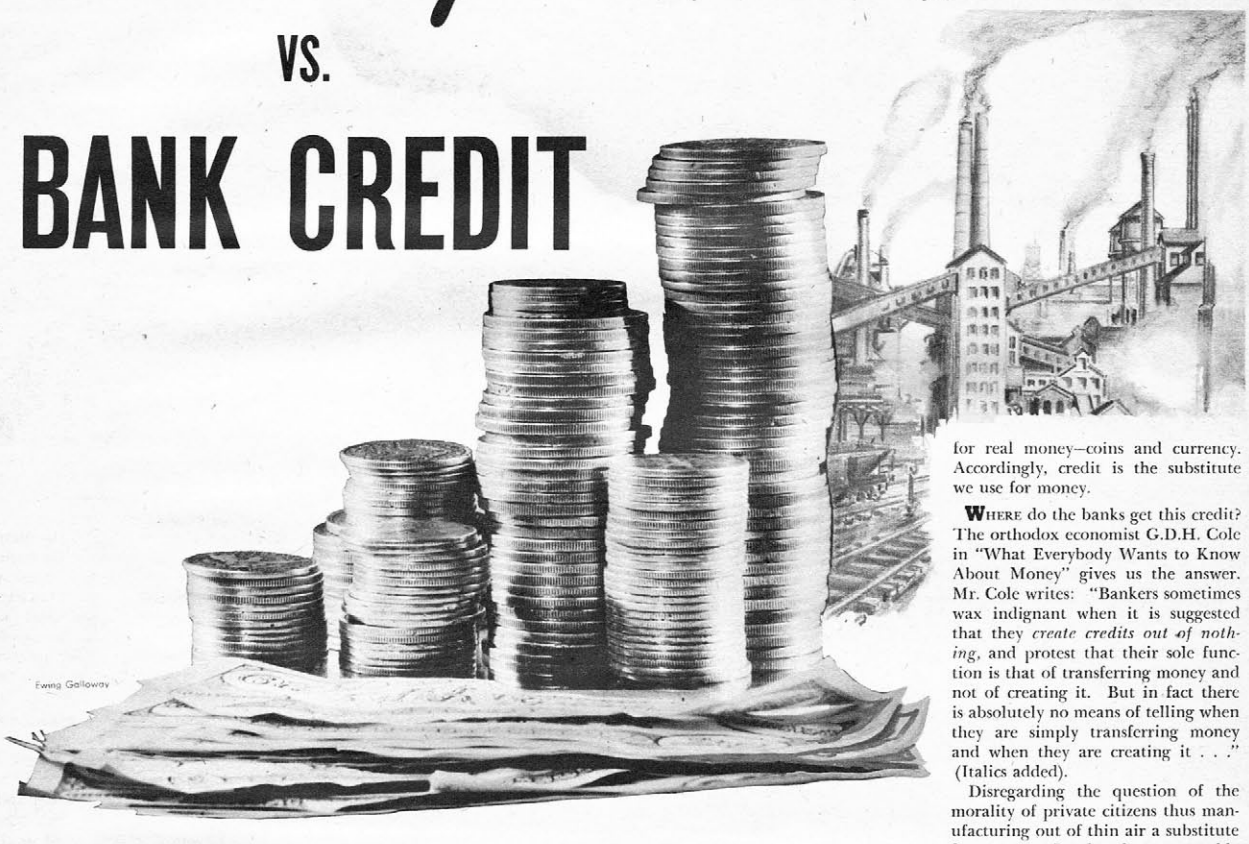
The State is not the enemy of property. It is, in any rightly constituted society, the protector of property; not the special protector of large property, but the special protector of the system under which property is stable in many hands and in which men live together as free men, protected in the independence of themselves, their families and their posterity. To regard State action as merely hostile, is foolish. To regard it as unnecessary is ridiculous. The State *must* have power. The whole question is whether that power shall be directed towards the maintenance of our economic freedom or against it.

There must be links between the power of the State and the local corporate associations, the Guilds, which the State is there to maintain, to establish, to continue and to protect. These links are best devised by many free men acting through free association and debate; by putting the Guilds into touch with State authority; by the Guilds receiving their charters from the State and with their local knowledge and separate trade knowledge informing the State and suggesting reforms and changes.

There is, I repeat, no sort of reason why such a system should be arbitrary and tyrannical. It can be voluntary and free. The Corporate State has indeed appeared in arbitrary and tyrannical form elsewhere, but that was because, before it arose, society had been almost murdered by the spread of Communism. If we take the thing in hand before the danger has grown to such proportions, there is nothing to prevent our having a Corporate State powerful to guarantee economic freedom, but impotent to destroy it.

Money VS. BANK CREDIT

By James P. Fitzgerald



In January, 1936, the Catholic Weekly "America" Published an Article by Mr. Fitzgerald Entitled "Is Interest Moral?" In this Article the Question of the Morality of Interest Charges on Bank Credit was Raised. In the Article Herein Presented Mr. Fitzgerald Attacks this Subject Again, Dwelling on its Theological and Social Aspects. "I Have Been Careful to Verify the Statements Made," He Says, "And I Can Only Hope that Readers will Concentrate on the Inferences Which I Draw From Them in Order to Determine the Validity of the Arguments."

—THE EDITOR.

FOR the last two thousand years the Church has been the great defender of the people against the depredations of the usurers. Up to the time of the rise of modern capitalism, the Church, viewing money as a fungible thing like bread or wine —a thing consumed in its first use— forbade interest charges on the loan of money unless some extrinsic title to the charge actually existed. Thus interest could be accepted not for the *use* of money—the only value money was thought to possess in past ages—but for some extrinsic reason such as danger of loss or loss of profit. These extrinsic titles to interest, however, were considered exceptional, and the canon law condemned interest as not distinct from usury.

With the economic and industrial changes wrought by modern capitalism, however, came a new view of money, based on the changed nature of money. Sterile in itself, money had taken on the nature of productivity, so readily was it exchangeable for goods and services. Capitalism had changed money from a fungible to a "*res frugifera*," from a sterile thing to the "chief instrument in the production of wealth."

Accordingly, the regulation embodied in the latest edition of the canon law regarding the loan of a fungible is interpreted by theologians as not applying at all to the loan of money. Interest on a loan of money is lawful, say the theologians, because money, formerly only potentially productive, is today actually productive—*res actu frugifera* — and therefore loaning money is like loaning a factory or an automobile. Both have their fair price.

Thus do the theologians dispose of the problem of interest; but they appear to have ended the discussion before they had finished. They give a reasonable explanation of the lawfulness of interest on loans of money, but as far as I know they say nothing about the lawfulness of interest on loans of a substitute for money—bank credit. Yet 95 per cent of the medium of exchange is borrowed bank credit drawing interest. The explanation for this phenomenon is a natural one. The social condition that makes a law imperative naturally precedes the passing of the law. Money had long taken on the character of productivity before the canon law recognized the fact. And now that society has outgrown the use of money and exists by virtue of the creation of private bank credit, we may expect that it will be yet a hundred years or more before the canon law recognizes the immorality of interest charges on credit created with a fountain pen.

But it is not too early now to examine the nature of the case.

Now in order to appreciate the present banking system it is necessary to keep before one's eyes two basic facts. First, we have no other medium of exchange than the proceeds of bank loans, so that all our bank deposits — cash or credit — represent bank loans created by the banks. Second, there is no other way of bringing money or credit into existence than by borrowing at interest from the banks, and every dollar, real or imaginary, in circulation today is a debt drawing interest.

The banks by law—Federal Reserve Law—are permitted to loan ten times more money than they actually possess. What they loan over and above the amount they possess is called *credit*. By reason of the law the banks supply the entire country with its medium of exchange, over 90 per cent of which is credit, thus reducing more and more the use of and need for real money—coins and currency. Accordingly, credit is the substitute we use for money.

WHERE do the banks get this credit? The orthodox economist G.D.H. Cole in "What Everybody Wants to Know About Money" gives us the answer. Mr. Cole writes: "Bankers sometimes wax indignant when it is suggested that they *create credits out of nothing*, and protest that their sole function is that of transferring money and not of creating it. But in fact there is absolutely no means of telling when they are simply transferring money and when they are creating it . . ." (Italics added).

Disregarding the question of the morality of private citizens thus manufacturing out of thin air a substitute for money, I ask what reasonable claim they have for charging interest on these bookkeeping operations. If there is any claim it appears to be this, that the created deposits are *actually money*. If they are, there is no room here for argument. But there is every reason to argue that bank credit is not money. Certainly, it does not represent money.

I appreciate that it will be contended by some that credit is actually money, by others that it represents money, by still others that it does the work of money and so can rightfully demand the same interest as money. I will answer these contentions in their order.

First, then, the check you write against the deposit figures in the bank cannot be considered *lawful* money, for any creditor may reject it as unacceptable payment, and you cannot force him legally to accept it.

Second, your check will not circulate *of its own power* like coins or paper currency among divers groups throughout the nation, for its circulatory power depends upon its acceptance by the banks. Therefore, your check is not money in the sense of currency.

Third, no responsible banker in the United States would claim for a moment that your check is actual money. The bankers should know.

Fourth, if your check were money its destruction by fire would be considered as a loss to you of the wealth for which the check might have been exchanged. But this is manifestly absurd.

Your check, moreover, does not represent money. That it may, as a particular check, be cashed into money by no means indicates that the check represents money. Exchangeability of a check for money is the exception,

not the rule. Approximately one check out of ten can roughly be said to represent money, so that if you gathered together all the checks and all the money possessed by the banks, on the average, you would be able to cash one out of every ten, which process would close every bank and is therefore a mere theoretic possibility. The other nine checks represent figures on the bank ledger. This becomes clearer when it is understood that credit loans—demand deposits—in all banks in 1929 totaled $30-billion and the total cash in all banks was $3-billion, while all the real money in the country is not above $6-billion.

Finally, it is contended that credit does the work of money and therefore has the right of interest. The answer to this is that it is a *"non sequitur;"* it does not follow logically. Today many counterfeit currency bills are circulating through the hands of the people. These bills are doing the work of money, yet the issuer of them is entitled neither to the wealth their issue brought him nor to any interest he may have secured from their creation.

Again, it must be conceded within the realm of the possible that, with the increase of modern mechanical inventiveness, someone may be able to make currency bills so perfect as to be undetectable as counterfeit. Such bills would do the work of money, yet be undeserving of interest profits. For, what determines the morality of interest on money or credit is the moral right the lender has to the money or credit he actually parts with. And that right is clearly based on the goods or services given by the lender in exchange for the money which he intends to loan. The counterfeiter, having given nothing in exchange for the money he has counterfeited, is not entitled to the wealth he receives for it.

So the conclusion seems inescapable that credit cannot be identified with money, and the difficulty remains of discovering any adequate ground for justly demanding interest charges on the loan of it. If the practice involves no injustice the reasons for this should be made clear by the theologians and economists, for we must not be like barbarians bowing down before a mammon we do not understand, taking its dread powers over the community for granted.

WITH fear and trembling I add a brief statement of two questionable consequences which flow necessarily from the nature of this "credit-debt" system; with fear and trembling lest those unacquainted with the money question read and disbelieve because they do not understand.

First, the debts we owe the banks cannot be paid on any large scale without *necessarily* causing an immediate and disastrous panic. Under the present system we cannot pay our debts without ruining ourselves. This is evident from the fact that payment of debts incurs a proportionate destruction of the exchange medium. In other words, payment of bank debts wipes out of existence the debts, but the debts were what we were using for money. We have no other kind of money than bank debts. Thus large scale payment of debts means large scale wiping away of the thing we were using for money, a process that would reduce us to barter. Accordingly, to maintain economic and social order we MUST remain in debt. Anyone, therefore, who demands the maintenance of social order without demanding a fundamental change in the money system is favoring a policy of perpetual debt.

MEYER AMSCHEL ROTHSCHILD (1773-1855) whose prophecy that control of the exchange medium means control of the world is quickly reaching fulfilment.

Ewing Galloway

Second, under the present system the banks create debts against the community without putting into circulation the money or credit needed to repay them. This paradoxical truth may best be illustrated by imagining a small, uncultured, isolated community which becomes the object of the benefactions of the banking system. The banker arrives with his bank charter and persuades the people of the community to abandon barter and try the use of "deposit money." With $10,000 in currency as "reserve" the banker, over the course of a year, loans the community checkbooks to the extent of $100,000. The banker accepts the mortgaged property of the community as "security" against the loss of these checkbooks, and, as a special introductory offer, charges interest of only 5 per cent for the *use* of the checks. The situation at the end of the year is this: total debts owed the bank — $105,000; total money (credit) in existence—$100,000. The community is in a hole, yet the banker has not parted with a dollar.

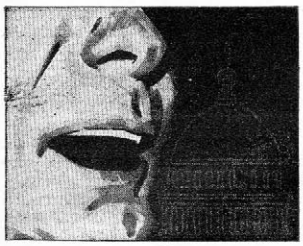
Expand that community into a nation of 130 million people and you have a glimpse of the U.S.A. whose citizens owe the banks billions in interest, yet all that *ever exists or ever can exist* is the money (credit) to pay the principal. In spite of this, the interest charges are due the banks in money or credit. Of this the theologians might say, *"ad impossible nemo tenetur"* which means that even the bankers can't force us to do the impossible.

In practice, of course, this slight philosophical difficulty is overcome in most instances by the bankers either refunding or foreclosing. The former merely prolongs the agony; the latter deprives us of our property because the system created more debts than money to pay them.

"Easy is the descent into hell," says the poet, and easy is the road leading to accumulated debts all bearing unpayable interest. It is history's most famous example of the vicious circle, having a counterpart nowhere in past ages. It is the fulfilment of the prophecy of that major prophet of the lower world, the indefatigable Meyer Amschel Rothschild, that control of the exchange medium would mean control of the world. Modern prophets of the higher world echo Rothschild's words as they view with fear the monopoly of credit which, as Hilaire Belloc proclaims, "most urgently demands public control. Unless public authority is the master of that force (credit), that force will be the master of the community."

In the same strain Christopher Hollis remarks, "If we want peace and *justice* . . . we must destroy the monopoly of credit and rebuild the institution of property. We must make men free."

But if we do none of these things, at least we should rid ourselves of the intellectual lunacy of thinking that we need only time and work in order to pay our debts, and the further insanity of believing that the system is perfectly workable. Under this private banking system debt is *irremovable and unpayable,* because money is conceived as debt instead of a "redeemer of debt." And permanent debt in the economic and social order means death to the rights of men.



"Will the Gentleman Yield?"

Government Could Afford to Help

By HON. JOSH LEE
Senator from Oklahoma

THE Congress has recently made available several billions of dollars to combat this recession. We have passed legislation correcting some of the evils that brought about this temporary slump. Certainly it is consistent to insist that the Home Owners' Loan Corporation, an agency which the Congress created, co-operate to this end by instituting a temporary program of relief and assistance to the home owners who, through no fault of their own, are unable to bring up to date their H.O.L.C. payments.

This co-operation can be brought about by the adoption of the five-point program which has been outlined and submitted to the Home Owners' Loan Corporation by a committee from the House of Representatives. One of its major features is lowering the interest rate from 5 to 3½ per cent.

Perhaps the private banks cannot lend to home owners and farmers at the same rates at which they lend to big business because they must meet certain requirements as to liquid assets; but the Government should be able to lend to the home owner at as low a rate as big business enjoys. The men who gamble on the stock market can borrow call money at less than 1 per cent. I say the home owner should be able to borrow money at a much lower rate than is now possible.

These requests which have been presented to the Home Owners' Loan Corporation are timely. They are urgent. They require no additional legislation. I ask my colleagues in the Senate to join me in urging the H.O.L.C. to join in the spirit of the recession fight which we are making by adjusting the H.O.L.C. regulations to lower interest rates for the home owners, and to give maximum consideration to the honest man who is making every effort within the confines of the present economic possibilities to keep his home. The home is the heart of America. Let us preserve it.

Dependable Wheels Needed for Trade

By HON. CHARLES G. BINDERUP
Representative from Nebraska

MONEY is the wheels of trade and industry, but it must be honest money. It must be dependable wheels that do not break down and destroy trade and industry. It must be controlled money. You cannot depend on the wheels running straight without having control.

You cannot throw money into the channels of trade and industry carelessly and without measuring the necessary amount to establish and maintain a price level. Money must be measured into circulation scientifically in exact measure and under a plan giving 100 per cent velocity, and you cannot hand over to selfish interests the necessary amount of money determined upon and depend upon them to turn it into the veins and arteries of trade and commerce. Money must be forced into circulation by a monetary Governmental authority, an agent of the Congress, under specific instructions to maintain the price level to protect the creditor and debtor alike. Money must be forced into circulation among the people—not the banks—through the lower-income group, the class that are cold and hungry. They will not hoard our money supply nor destroy our plan. No monetary plan can possibly succeed if we take the banks into the picture, into our monetary control plan; only the people must take part in this great program.

One billion six hundred and two million dollars new money into circulation means an annual increased national income of approximately $5-billion a year as the national income is no less than three times the new money in circulation. In 1929 every dollar changed hands over 50 times; even though we did not increase the velocity of our money more than this, this would create $1,602,000,000 times 50 or an additional $80-billion in business transactions annually, but, of course, it would do a great deal more than this, by starting our $15-billion dormant demand deposits into circulation and gradually amplify the velocity of these as well.

Economic Disaster Is Man-Made

By HON. AUGUST H. ANDRESEN
Representative from Minnesota

WE HAVE now learned that it does no good to prime the pump if the well is dry. We must either dig a new well—and that means work, or go thirsty. We now know that the spending of $40-billion in 5 years, with a taxable income of only $20-billion, does not solve our difficulties and only puts the people further into debt. Also, that while many of the objectives of the New Deal reform program are highly desirable, the medicine and the manner of treatment has just about killed the patient with the result that class hatred, business stagnation, loss of confidence, unemployment, and distress has spread throughout the land.

The American people should learn the truth. It is their business, as they will be called upon to pay the bill—and how they will pay when the Federal Government runs out of money from the sale of interest-bearing bonds. The disastrous condition of the country is man-made. Political doctors, largely interested in perpetuating their political control, are responsible for the new depression. When the people learn the truth, they will either issue a mandate for the political doctors to change medicines and treatment, or they will change doctors at the earliest opportunity.

American labor, business, and the farmer are all entitled to a square deal in our economic structure. They must all have it, at the hands of the Government, if we are to survive as a free democracy. Contentment and prosperity will not return otherwise.

Downfall is Sequel to Orgies of Spending

By HON. WARREN R. AUSTIN
Senator from Vermont

BORROWING and spending and "busting" the nation's business paves the way for autocracy. It breaks the morale of youth. It lowers the standard of ideals. It encourages pauperism. It softens and weakens character. It bankrupts industry. It prepares the people as does nothing else for "security," as it has been called, on a low level, at any cost—even the cost of liberty.

Spending huge sums of the people's money is a classic method of undermining republics.

In support of that claim I am going to refer to good authority, Dr. R. J. C. Dorsey, professor of Roman law, Washington College of Law, member Concilium Riccobono Seminar of Roman Law in America, the Catholic University of America. In an article in the *National Republic* will be found the following by him:

"Caesar controlled the treasury of Rome and personally had the administration of all financial and monetary matters. He had his own tax collectors. A multitude of citizens had been fed by doles of food which probably kept them from starvation, and this part of the population had to be continued to be fed. Under the Sempronian law every Roman citizen settled in Rome possessed a legal right to bread and corn. The cost was enormous. At one time there were about 320,000 on the dole in Rome, but this number was reduced to 150,000 and the list annually revised so as to include only the needy. In the rest of Italy there were many poor. The state was not bound to protect the totally helpless fellow citizen from want. Charity dictated that he should be given some assistance, and when the number of unfortunates was small they could be easily cared for. When mass poverty prevailed the question became acute. Solonian, and later legislation of Attica, held that it was the duty of the community to provide for its invalids and poor generally, and Caesar applied this theory to the state and used it as a means to ingratiate himself with the mob. In order to pay for this dole Caesar took the rich booty he had seized in Gaul, the stock of cash in the Roman treasury, the treasures taken from the Italian and Spanish temples, amounts raised from forced loans, excessive fines, confiscated estates, and peremptory orders to pay drawn on those he picked for that purpose. Many citizens fled to foreign lands to escape the wholesale confiscation. Caesar further spent immense amounts in buildings.

"His military budget was enormous. Rome gained in commodiousness, grew in magnificence, but its citizens irrecoverably lost all political supremacy."

Omitting now, and proceeding to a quotation made by this distinguished authority from Leckie's *History of European Morals*, condensed, I find this, which corroborates the claim which I assert, that we have been pursuing and are continuing to pursue the classic method of undermining republics:

"The theory of the Roman Empire was that of a representative despotism. The various offices of the republic were not annihilated, but they were gradually concentrated in a single man."

That is, they had a reorganization.

"The senate was still ostensibly the depository of the supreme power, but it was made in fact the mere creature of the emperor, whose power was virtually uncontrolled."

That sounds quite modern, does it not?

"The nobles were gradually depressed, ruined, or driven by the dangers of public life into orgies of private luxury. The poor were conciliated, not by any increase of liberty or even of permanent prosperity, but by gratuitous disbursement of corn and public games."

Another well-known illustration of this ancient method of undermining republics is that of Pericles. Pericles had his P.W.A., as probably all of us will remember; and many of the great works of art which were erected upon the mountains of Greece were no doubt physical assets, as are many of the structures which have been built under the American P.W.A. Pericles was able to call upon his enemies for money by going out and seizing their property, but he bled white the wealth of Greece; and, following Pericles, the decline of the republic occurred.

Neutrality is Not Isolationism

By HON. GEORGE H. TINKHAM
Representative from Massachusetts

THE American people in the days preceding 1917 were led to believe that the State department, administered by the late Secretary Lansing, was working to keep our country out of war, when in reality Mr. Lansing was designedly moving steadily in the direction of war, as is confirmed by his own admission in his autobiography.

Secretary Hull, today, while preaching a doctrine of peace, in reality is moving designedly toward the involvement of this country in the next war in Europe.

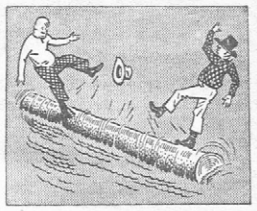
Secretary Hull's record and his public addresses reveal him as opposing at every turn and in every possible way a policy of neutrality for this country. With the craft of a Machiavelli, he has represented American neutrality as "isolation" which he describes as a "fruitful source of insecurity," and as a "bitter illusion" harmful and dangerous to the nation.

This is a perfidious doctrine. Neutrality is not isolation except from war. Neutrality has been the one beneficient source of security from war.

Mr. Hull on the one hand preaches the doctrine of increased and freer international trade as a preventive of war, and on the other staunchly supports all of the unsound economic policies of the Roosevelt administration that are bringing prostration and ruin to the United States, and in the long run to the whole world and war. A bankrupt America will have no influence in foreign affairs.

THE SPORT OF THE NATION

- POLITICAL FOOTBALL
- LOG ROLLING
- GOAT FISHING
- HOG CALLING
- BUBBLE-BLOWING
- HIDE AND SEEK
- SHIRT-STUFFING
- DUMMY WRESTLING



First Jeffersonian Gives Prize Interview On New Deal Policies

CONCURRENT with the deluge of portraits of Thomas Jefferson being resurrected to grace our walls of fame, our three cent stamps and five cents nickels, our inquiring reporter besought the former President for an interview concerning the policies of the New Deal whose propaganda machine has been devoting valuable space to promoting his apotheosis as the father of New Dealism.

Mr. Jefferson appeared reluctant to be disturbed, but lost his attitude of reticence when confronted with a discussion of today's menacing problems. The strangest thing about the interview was that the former President did not utter a single new word. He confined his answers to the mere quoting of his old speeches and letters, but our reporter came away so refreshed by the newness of the old, that he recorded the conversation just as it took place.

Coming first to the question of the international struggle, to which everything on our front pages must accede, Mr. Jefferson saw fit to mince no words. He openly disagreed with Mr. Cordell Hull's "search for peace" policy, so loudly re-echoed by Mr. Earl Browder. Concerning the philosophy of the famous "quarantine" speech, President Jefferson said:

"I am so far from believing that our reputation will be tarnished by our not having mixed within the mad contests of the rest of the world, that setting aside the ravings of pepperpot politicians, of whom there are enough in every age and country, I believe it will place us high in the scale of wisdom to have preserved our country tranquil and prosperous during a contest which prostrated the honor, power, independence, laws and property of every other country on the other side of the Atlantic." (1811).

"But what about those terrible Fascist countries which are not treating their citizens like we do?" the statesman was asked. "Don't you think we should get in there and tell them what to do?"

"No nation has a right to sit in judgment over another," retorted Mr. Jefferson (1793), and he went on to explain. "Determined as we are to avoid, if possible, wasting the energies of our people in war and destruction, we should avoid implicating ourselves with the powers of Europe, *even in support of the principles which we mean to pursue.* They have so many other interests different from ours, that we must avoid being entangled with them." (1801).

THE reporter remarked that he was against the whole idea of joining up with this European "democracies" idea.

"I sincerely join you," said Mr. Jefferson, "in abjuring all political connection with every foreign power; and though I cordially wish well to the progress of liberty in all nations and would forever give it the weight of our countenance, yet they are not to be touched without contamination from their other bad principles. (1799).

"America, north and south, has a set of interests distinct from those of Europe and peculiarly her own. She should therefore have a system of her own, separate and apart from that of Europe. While the last is laboring to become a domicile of despotism, our endeavor should surely be, to make our hemisphere that of freedom." (1823).

SENSING the growing atmospheric tenseness, our reporter guardedly changed the subject.

"Mr. Jefferson," he asked, "would you mind giving us your opinion on the transfer of additional powers to the executive branch of government as proposed in the reorganization bill about to be reintroduced at the next Congress?"

"The way to have good and safe government," replied Jefferson, "is not to trust it all to one, but to divide it among many, distributing to every one exactly the function for which he is competent.

"Wherever there has been destruction of liberty and the rights of man, it has been accomplished by concentrating all cares and powers into one body."

"Just what do you think is wrong with our present administration setup?" he was asked. "Why do we seem to be having a worse time of it than ever?"

Mr. Jefferson evaded a direct answer to that, but responded with an admonition whose significance his hearers could not fail to observe. Said he:

"I place economy among the first and most important of republican virtues, and public debt as the greatest of dangers to be feared. (1816)

"It is incumbent on every generation to pay its own debts as it goes. This principle, if acted on, would save one-half the wars of the world. (1820)

"To preserve our independence, we must not let our rulers load us with perpetual debt. *We must make our election between economy and liberty or profusion and servitude."* (1816)

ASKED about the advisability of the establishment of the A.A.A., the N.R.A., the F.T.C., the I.C.C., the S.E.C., and other commissions and bureaus of government control, Jefferson stated:

"Agriculture, manufactures, commerce and navigation, the four pillars of our prosperity, are the most thriving when left most free to individual enterprise. (1801)

"Were we directed from Washington when to sow, and when to reap, we should soon want bread." (1821)

The question of reprisals, brought home so forcefully in the primaries, prompted our reporter (who is not at all times on speaking terms with the New Deal) to ask: "Mr. Jefferson, do you believe one is being a particular kind of copperhead in opposing policies counter to a Christian social order such as some of those sponsored by the New Deal? Do you think it the duty of all to 'go along with' the mind of an administration on every matter, once it has been elected to power?" The Third President smiled.

"I hold it," he said, "that a little rebellion now and then is a good thing and as necessary in the political world as storms are in the physical. (1787)

"The spirit of resistance to government is so valuable on certain occasions that I wish it to be always kept alive. It will often be exercised when wrong, but better so than not to be exercised at all." (1787)

He closed the interview with a question of his own:

"What country can preserve its liberties if its rulers are not warned from time to time that the people preserve the spirit of resistance?"

Don't Forget Your Good Neighbor Policy, Franklin:

—*Chicago Daily News*

OF MUSE & MEN

Have One On Us

IN HIS series on the Belgian Congo, recently printed in our columns, SOCIAL JUSTICE writer Ben Marcin remarked:

"While conditions have improved in the mining regions, *still little has been done in regard to the sudden change in temperatures.*"

Editor's Note: We urge our African readers to do whatever they can in the way of lending their political support to the candidate who makes a campaign promise to act on this weather problem. He could not possibly do less about it than some of our own Congressional hopefuls have done to fulfill their promises after election.

Press Bull-etin

According to an Associated Press dispatch from Seattle, where walrus-hunting is in progress, "Senator Robert R. Reynolds, North Carolina Democrat, killed a 3,000-pound bull with two shots from 20 yards."

Wouldn't you think that after a six month session of bull-shooting, any sensible Congressman would take a rest?

Taking Care Of Its Own

EVER since the administration bought the $10-million worth of surplus clothing at the suggestion of red unionist Sidney Hillman, the W.P.A. has been busy buying up things for the nation's poor, through the Surplus Commodities Corp.

Previous to that the A.A.A. had purchased everything from potatoes and apples to raisins and cheese, "to assist producers," and "to divert a substantial supply of surplus commodities from normal trade channels."

While this policy may be hard on persons of small means, it has proven most helpful to the destitute. But then, the New Deal administration should love the poor people—*it made so many of them!*

The Week in the News

By Father Coughlin

The C.I.O. CRACKS up

American Labor, Freed From the Domination of John L. Lewis, Could Stand on the Threshold of New Power. The Repeal of All Taxes on Food and a Tax Moratorium on Building Gives Labor a Positive Program.

NO ONE glories in writing a story which opens with the topic sentence, "I told you so." There is always the danger of portraying yourself as a braggart. There is the greater danger of alienating the good opinion of those who, in the days of controversy, held the opposite view to the one which the writer maintained.

For two years, I confess that I have been very militant in opposing the C.I.O. My militancy naturally won for me a few scars. That was to be expected; for when one enters either a battle or a football game he chances coming out of the trenches or leaving the gridiron with a bayonet wound or a kick in the shins.

Believe me I did not oppose the C.I.O. because I was opposed to labor unions. I struggled against it at uneven odds because I was, and am, for labor unions.

I did not castigate John L. Lewis because I was against the working man. It was my questionable pleasure to prod him and disclose his activities because I love the working man.

Poor old John Lewis never amounted to much as an executive. His whole history in the field of labor has been punctuated with considerable success in organizing and considerable failure in operating his organizations.

Of course, everyone knows of his activities amongst the coal miners. To his credit he organized them to a degree which surpassed anything in the previous history of coal miners' unions. Then he stumbled upon the anthracite strikes and succeeded in ruining the anthracite industry. Today, John L. Lewis would need a bodyguard to protect his expanding paunch should he make another effort to corral the Pennsylvania miners in any Lewis organization.

His name is mud—not coal!

Two weeks ago, one of Lewis' agents appeared before a group of 800 miners in Pennsylvania to explain the philosophy of the C.I.O. When the chairman introduced him, he was greeted with an interminable series of catcalls and hisses. He left the platform and later reported to us that, *"As far as Lewis and the miners are concerned, my boss is all washed up!"*

In conference with one of the presidents of one of the largest unions in the world, I was informed authoritatively that blustering, bluffing, blatant John of the Lewis dynasty has almost skidded into oblivion as far as the steel workers are concerned.

Three years ago, the steel workers had a strong union which numbered approximately 300,000 members. At the present writing, so my informant tells me, that membership has shrunk to 25,000.

Of course, every person knows that four large C.I.O. unions composed of the garment workers, the auto workers and the rubber and shoe workers voted at Los Angeles the other day to withdraw from the Harry Bridges C.I.O. Industrial Union Council, on the grounds that he was working for the Communist Party to the detriment of labor. And only the uninformed theorists are ignorant of the attitude taken by Mr. Dubinsky and the Garment Workers' Union towards the parent C.I.O. and John L. Lewis. They are through with it!

JOHN LEWIS' number is up. He is behind the eight ball, if I may use a colloquialism. Or, to be more polite, the angel of destiny has written certain ominous words on the walls of the C.I.O. banquet chamber.

SOCIAL JUSTICE is in possession of a few more facts on the break-up of the C.I.O., which is coming just as surely as are the November elections. Prudence suggests silence for the moment. But we happen to know what we are talking about at this writing as surely as we did more than a year ago when we first put the finger upon the fakery of the C.I.O.

"Fakery," did I say? Positively, absolutely and definitely.

Now, it is a splendid thing for preachers, reformers, theoretical Socialists, purblind New Dealers and head-itchy publicists to shout from the house-tops their serious but ill-weighed advice to the working men of America to "join the C.I.O." No person can join the C.I.O. It is like asking the poor working man to buy a Rolls-Royce.

Recognizing that trade unions and vertical unions are benedictions and necessities for the men who earn their bread by the sweat of their brow, too many of our leaders went for the bait dangled by John L. Lewis. They did not know of the existence of the hook. They were ignorant of the strong arm which held the pole. Innocent men, they labored under the delusion that it was better for Christian Americans to join some union rather than hold themselves aloof from any union. Thus, they followed the advice of theorists to join the C.I.O. and are now waking up to the fact that the C.I.O. and Santa Claus live in the same igloo.

Have they ever read the constitution of the C.I.O.? Probably not. There isn't any.

Did they ever investigate who established the C.I.O.? Certainly not.

Have they ever analyzed the set-up of the C.I.O.? Unquestionably not. But here is a tip-off—

As far back as 1920 the Communist Congress, in session, planned to establish an industrial union within all basic industries.

That was fine.

But their plans entertained the idea that these industrial unions were to be organized for stirring up spontaneous strikes within industries for the destruction of industry.

That was the tip-off, I repeat.

By 1924, John L. Lewis was one of the first and most potent of all Americans to call the turn on this plot.

In his possession he had the complete minutes of this Communist International Congress held in 1920. He knew, as did I, to quote the minutes, that these industrial unions should aim at acquiring *"full recognition as sole bargaining agents and complete control of plant production."* There was nothing radical about that.

But he also knew that the purpose of this union was to establish class warfare and not class co-operation. There was the deadly hook!

He knew, once more to quote the minutes, that *"mass struggle means a whole system of developing demonstrations, growing more acute in form and logically leading to an uprising against the capitalistic form of government."* And there was the red fishing pole and the Stalinistic hand!

WITH such facts in his possession that is why John L. Lewis launched out vigorously against John Brophy, Powers Hapgood and Sidney Hillman whom he labeled as *betrayers of labor and instruments of the Communist Party.* These are incontrovertible facts. Please don't question them.

Perhaps John was wrong in his indictment of these men.

However, this is 1938—not 1920. This year we find Homer Martin emphasizing the fact that 345 unauthorized strikes were instituted by the Communists who had gained some control over the destinies of the U.A.W.A. Thus the 1920 plot was operating; the hook had been grabbed by the unsuspecting laborers!

Meanwhile, John L. Lewis, usually very vocal and never suffering a drouth of words, is as silent as a totem-pole in condemning the unauthorized strikes and is not even taking a stand against the Stalinites within the ranks of the Automobile Workers union. With what results?

This year finds the unions themselves repeating the history of the mine workers and the steel workers. The informed labor leaders who are down in the front trenches are breaking from John L. Lewis.

Just last week a theorist—and not one of the men whose hands are black with grime—made the statement in Buffalo that "all Catholics should join the C.I.O."

The gentleman is frightfully ignorant. Neither he nor I nor anybody else can join the C.I.O. The only person in America who has successfully joined the C.I.O. is Mrs. John L. Lewis because the C.I.O. is John Lewis, her husband, and nobody else. America is just beginning to wake up to the fact that it has been hoaxed.

In the Bronxian language of the New York Zoo, "There ain't no such animal."

The C.I.O. is not a labor union.

It is simply a self-constituted Committee to organize industrial workers.

It never had a constitution; it never held an election.

John L. Lewis named himself head man and designated a few picked Reds to be organizers.

Repudiated by his own Mine Workers, Lewis took over Steel and wrecked the workers' organization.

Freed of Red "dictators" American Labor is ready to "Go." Here is a Program for Labor by the Popular Teacher who helped to organize mass automobile workers in an industrial union.

(Continued on page 20)

The Week in the News

(Continued from page 19)

The same theorist to whom I referred in the above paragraph said that the C.I.O. was a legitimate American labor movement.

What is legitimate about it?

Certainly you can't define it. If it had a father, it didn't have a democratic mother. You can't find its constitution that was arrived at by the deliberation of representatives, democratically selected.

Certainly no one elected John L. Lewis as chairman of the C.I.O. The only record of vote that you have is John L. Lewis' appointment of John L. Lewis. Don't question this fact, because men who attended the birth of the C.I.O. swear to this statement.

What is American about it?

It is as far removed from democracy as Stalin is from sanity.

To the mind of the ordinary American laborer a legitimate working man's union should be democratic, not dictatorial.

When John L. Lewis pulled the rabbit of the C.I.O. out of the hat which he himself wore, he was the president of the Mine Workers' union. For several years there were many of us who had been campaigning for a vertical union to take in mass production labor. The seeds that we had sown were scattered in a democratic manner. In season and out of season we advocated that the members of the motor, glass, rubber, textile and every other industry organize for their own protection.

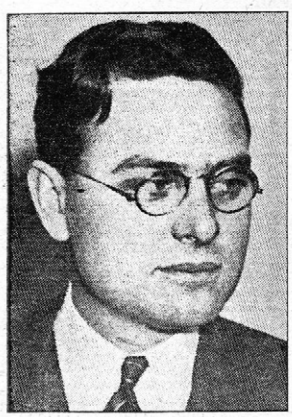
The problem of organization was a difficult one because we were all novices and were all running counter to the theory of the A. F. of L. which, at that time, insisted upon craft unionism only.

We were at a loss for organizers. It was at that juncture when John L. Lewis, the president of the Mine Workers' union, held a meeting with himself and appointed Messrs. John Brophy and Lee Pressman to be his right arm and left arm for organizing mass production industry.

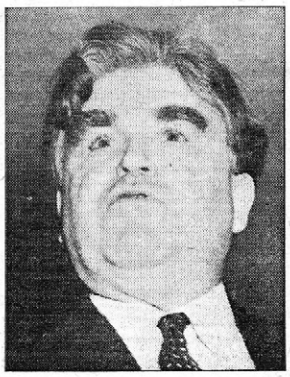
Everyone admits that John Lewis and Brophy are supreme in organizing. They are the world's champions.

PERMIT me to deviate for a moment; and lead up to this organization story.

I had been busied helping to organize Chrysler and Dodge in a vertical union. Together with a few stalwarts from the motor industry, we had laid our plans for an extension



HOMER MARTIN
He Cleaned out the Reds



JOHN L. LEWIS
His Number's Up

of the U.A.W.A. We were novices.

Thus, eventually, all the organized locals in the motor industry met in South Bend, Indiana, to systematize their efforts. I knew that it wasn't my place to proceed further in this union. I was glad to stand aloof and let the men carry on. I was simply a teacher who advocated that Dodge and Chrysler men join the U.A.W.A.

At this meeting Homer Martin was elected international president of the U.A.W.A.

No finer young man burned with the enthusiasm with which Homer Martin was and is still gifted. First of all, he is virtuous. Second, he is competent. Third, he is fearless. Fourth, he is American and not Communist. Being more or less of a beginner, even though he had worked with his hands in the mass production line, Mr. Martin and his colleagues whom I addressed at the Indiana convention, knew of the necessity of securing organizers to complete the task which we had already started, particularly in the Detroit field.

He contacted John L. Lewis and petitioned him to send organizers into the motor industry field. They came, they saw and they conquered.

They were sent under the direction of Mr. Brophy.

Today, approximately 400,000 workers are united behind Homer Martin.

But, as for the organizers whom Mr. Brophy sent, they were more Stalinistic than American. At a later date, I will print their names and connections, so please hold your hats on.

That was not Homer Martin's fault.

That was not blamable upon the men in the ranks or upon the original officers elected to preside over the U.A.W.A.

That apple hangs on the tree of Mr. John Brophy—a red, luscious, Soviet fruit.

Certainly they conquered—these organizers. They threw Michigan into a turmoil. They created upheaval in the motor industry. They raised havoc among the Christian American members of the various locals. And, finally, peerless Homer Martin, taking the bit in his teeth when John L. Lewis refused to act, expelled the Stalinistic element from the U.A.W.A.

Meanwhile the U.A.W.A. became an affiliate of the C.I.O. In other words, they joined John L. Lewis.

Meanwhile John had given $500,000 *to support the New Deal's* 1936 *campaign.* He obtained this money chiefly from the mine workers and partly from a rake-off from the dues paid to the U.A.W.A. and the other affiliates of the C.I.O. His rake-off was a nominal charge for every man whom professional organizers persuaded to sign on the dotted line.

But John wasn't happy. So far he was only the president of the mine workers. He knew that he must obtain more prestige and power. He knew that the only way to accomplish this was to seize control of some of the legitimate autonomous labor unions scattered throughout the country. Thus, he nominated himself head of those organizations that did not have international presidents. In one instance, he seized a union that had an international president.

Informed persons know what he did to Mr. McCabe, the international president of the Flat Glass Workers' Union. He practically railroaded McCabe out of office by boring from within and placed one of his own stooges (that is now a polite word in labor grammar) as head of the McCabe organization.

He did the same thing on the West coast when he promoted Harry Bridges, a well known foreigner and Communist, for whom Mr. Lewis petitioned Mrs. Perkins to retain in America.

John L. Lewis will not rest satisfied until he accomplishes the same thing amongst the textile workers and the auto workers and other autonomous unions which have international presidents.

John Lewis detests democracy and autonomy. His ambition is to be czar and dictator over all labor.

He has pushed this ambition so far that repercussions have set in during the past three months, with the result that the ghost empire of the C.I.O. is vanishing in the light of publicity from within.

John L. Lewis will never conquer Homer Martin. Nor will he ever convert Dubinsky and the garment workers.

According to John L. Lewis himself, he admitted that with the coming of Mr. Brophy the United Mine Workers had been captured by the Communists.

Meanwhile, Mr. Lewis will not advocate the expulsion of Communists from the unions affiliated to the C.I.O.

Meanwhile, he will not abandon his position as dictator and chief spokesman of American vertical labor although he was never elected to the job and never will be.

Unfortunately, John and democracy are not on speaking terms which, in its last analysis, means that John and Americanism are on the outs, if one measures his logic by the manner in which he created the hoax of the C.I.O.

BUT what of labor unions?

Am I only supposed to be negative?

Certainly not. It is my contention that from now on American vertical labor unions will make more progress than was possible for them to do under the regency of Lewis and the fictitious C.I.O., which never had a legal existence.

What are my suggestions? Here they are—the same today as they were five years ago.

1. Working men should organize in their respective classifications. These organizations should be autonomous unions which elect their own national or international officers together with their own local officers.

2. All autonomous unions, including motor, steel, glass, leather, textiles, mine, etc., should work for the establishment of a national body whose officers shall be democratically elected by representatives who have been democratically chosen from the various unions, and that this national body shall draw up a national constitution to the end that it will aim at co-ordinating all autonomous unions on the basis of class co-operation: and to the end that an annual living wage will be arranged for all workers.

3. All autonomous unions together with the national body, which they will create, will keep aloof from all actual politics in the sense that they will not place candidates in the field for political office.

But they will engage in politics in the sense that each autonomous union, under its own democratically elected officers, or the national body, will employ the right of initiative or referendum or petition to initiate laws upon the ballot so that all citizens can join with them in voting for:

(a) A repeal of taxation on food, humble clothing and humble shelter.

(b) A tax moratorium on all building and building improvements for five years, etc.

These things are to be done independent of political parties, politicians and public servants.

4. These unions will work for the co-operation of labor and capital on the basis that labor needs capital and capital needs labor. These unions will support legislation that, over and above all expenses of maintenance and depreciation, capital will profit for the stockholders no more than approximately 6 per cent on stocks, bonds, etc! Moreover, labor shall have access to the books of the corporation to determine costs, profits and losses.

5. These unions, through their national body, which is freely and democratically elected, will work for a united Christian American front exempting all anti-Christian and anti-American philosophy and adherents to the philosophy of Communism or Marxism.

To my mind, the labor movement is only in its infancy.

That we have passed through the Red Sea of the C.I.O., or even that we are still wandering in the desert glad to be fed by the manna which falls from the clouds of the New Deal—may that soon be ancient history to all of us.

With a few more Homer Martins, may the laboring men of America soon enter the promised land of social justice.

JOHN L. BROPHY
Lewis Called Him a "Red."

QUESTIONS FOR THIS WEEK

QUESTION NO. 13

WHAT IS THE DIFFERENCE BETWEEN A $10-FEDERAL RESERVE NOTE AND A UNITED STATES $1-BILL?

1. The $10-note is national currency and the $1-bill is not
2. The $1-bill is backed by gold and the $10-note is not
3. The $10-note is backed by silver and the $1-bill is not
4. The $1-bill is burdened with interest and the $10-note is not
5. The $10-note is burdened with interest and the $1-bill is not
6. The $10-note is legal tender and the $1-bill is not
7. The $1-bill is backed by Government bonds and the $10-note is not
8. The $1-bill is credit money and the $10-note is not

QUESTION NO. 14

WHAT IS THE PRINCIPLE CAUSE OF THE SPLIT IN THE RANKS OF THE UNITED AUTOMOBILE WORKERS?

1. Scheming capitalists
2. Fascism
3. Communism
4. Unemployment
5. The W.P.A.
6. The Labor Relations Board
7. The Roosevelt Depression
8. Domination of John L. Lewis

FILL IN THIS COUPON AND MAIL WITH 10 CENTS IN COIN

Make your selection by number from suggestions under each question. Write clearly the number in the little square.

No. 13 For Question No. 13 I select Answer No. ☐ No. 14 For Question No. 14 I select Answer No. ☐

Name .....

Address .....

Town or City ..... State .....

EXTRA COUPON FOR YOURSELF OR FRIEND

FILL IN THIS COUPON AND MAIL WITH 10 CENTS IN COIN

Make your selection by number from suggestions under each question. Write clearly the number in the little square.

No. 13 For Question No. 13 I select Answer No. ☐ No. 14 For Question No. 14 I select Answer No. ☐

Name .....

Address .....

Town or City ..... State .....

RULES OF THE CONTEST

1. Open to all readers of SOCIAL JUSTICE except employes of Father Coughlin, members of the former National Board of National Union for Social Justice, or members of their families.
2. The Contest shall consist of 50 questions and run for 16 consecutive weeks beginning on July 4, 1938. Two questions each week for 15 weeks and all 50 questions to appear on the 16th week. Each question deals with Christianity, the social justice principles of Father Coughlin, or the contents of the SOCIAL JUSTICE magazine.
3. A Grand Prize of $3,000.00 will be awarded the reader of SOCIAL JUSTICE returning the best or most appropriate answers to the 50 questions, such answers to be based on the universal doctrine of Christianity (all creeds) or the viewpoint of Father Coughlin as expressed over the radio or in the columns of SOCIAL JUSTICE. The reader or readers submitting the next nearest correct answers and otherwise complying with the rules shall be eligible for the additional prizes in the order of their correctness.
4. In order to qualify as a prize-winner the contestant is required to send in 10 cents in coin (not stamps) with each pair of answers, and to obtain two yearly subscriptions or four half-yearly subscriptions to SOCIAL JUSTICE magazine. For these the contestant shall have sent without further cost a copy of Father Coughlin's compiled 16 radio lectures of the 1938 season.
5. We cannot take into account solutions without signed names or addresses. Neither can claims to their ownership be recognized. We cannot be responsible for Coupons arriving unduly late or lost in the mails. By entering the Contest the contestant agrees to accept as final the decision of the judges as to procedure and final outcome.
6. In event of ties additional questions will be submitted. In event of final ties, after two such submissions, duplicate prizes will be awarded.
7. Do NOT decorate Coupons. Neatness will NOT count.
8. Any inquiry the reply to which could not affect outcome of Contest will be acknowledged.
9. A contestant may send in any number of sets of duly qualified answers, and each set will be judged as a unit, but no individual may win more than one prize. A contestant sending in more than one fully paid set and two yearly or four half-yearly subscriptions with each set submitted shall be entitled to have a copy of Father Coughlin's 1938 Radio lectures for each set submitted.

SO CONTESTANTS MAY KNOW

1. Study the questions. Mark your selection of the best or most appropriate answers on the Coupons below the questions and send in EACH WEEK with 10 cents in coin (not stamps).

2. If you wish, you may pay in full, $2.50 NOW, and then send in your weekly coupons without further remittance.

3. In order to qualify as a prize-winner you must obtain two new yearly subscriptions ($3.00 per year) or four new half-yearly subscriptions ($1.50) to SOCIAL JUSTICE WITH EACH SET OF SOLUTIONS SUBMITTED. THESE SUBSCRIPTIONS MAY BE SENT IN AT ANY TIME DURING THE COURSE OF THE CONTEST. These subscriptions must be from persons NOT taking SOCIAL JUSTICE by mail at the time the subscription is taken.

4. Each question will pertain to Christianity, (not of any particular creed), to the social justice principles laid down by Father Coughlin, or to the contents of SOCIAL JUSTICE magazine. One of the list of suggested answers underneath each question will be the best or most appropriate based upon the viewpoints of Father Coughlin or this national weekly. It is your job as a contestant to try to select that particular answer.

5. In order to qualify as a prize-winner, in addition to obtaining the abovementioned subscriptions, each contestant is required to remit $2.50 for each complete set of solutions submitted. THE NET PROCEEDS OF THE CONTEST GO INTO THE BROADCASTING FUND TO ASSURE FATHER COUGHLIN'S WEEKLY ADDRESSES NEXT SEASON!

6. If you run more than one set of answers, be sure to mark your sets "Set 1," "Set 2," "Set 3" etc. Each set stands alone in the judging. Coupons are NOT taken from one set to fill in bad "holes" in another set.

7. ALL PRIZES DOUBLED FOR WINNERS WHO ENTER THE CONTEST IN THE FIRST FIVE WEEKS AND RETURN TEN SOLUTIONS IN THAT TIME.

Address

CONTEST EDITOR
SOCIAL JUSTICE
ROYAL OAK, MICH.

The great "CHRISTIAN FRONT" Contest is now almost half over. Within a few weeks 159 readers of SOCIAL JUSTICE will receive the fourth consecutive harvest of cash awards for answering 50 questions on the principles of Father Coughlin, Christianity and social justice.

Have you entered? If not please remember that already 883 readers of this magazine have received $19,990.00 in cash and two automobiles in three contests of this nature in SOCIAL JUSTICE.

You could as easily have been one of those winners as any person who did come out ahead. But you didn't enter. Therefore, it was impossible for you to win.

But, perhaps you were entered in past SOCIAL JUSTICE educational competitions—and did not come out on top. That should now spur you on to one last attempt to win. This is the last of a four-series of this type of contest. IT COULD BE YOUR TURN. But—to win—you MUST enter.

SEVEN THOUSAND DOLLARS IN CASH! To 159 readers! A Grand Prize of $3,000.00! A Second Prize of $1,400.00! A Third Prize of $1,000.00! And 156 other cash awards!

Another thing: the entire net proceeds of this great national competition go into the Broadcasting Fund to help pay the cost of Father Coughlin's discourses during the next radio season. As a contestant you are helping spread social justice throughout America NOW when America needs it so very badly.

Still another thing: you are educating yourself in the principles which Father Coughlin is pouring out to a troubled world. You are making yourself adept in discussing questions of the day. You are TRAINING YOUR MIND.

There is still time to enter—but speed is necessary. If you will fill in and mail the "Past Questions" Coupon below you will receive within a few days all questions which have appeared right down to date.

Then you're in—and $3,000.00 is waiting!

Come and Get 'Em!

GRAND PRIZE	**$3,000.00**
Second Prize	**$1,400.00**
Third Prize	**$1,000.00**
Fourth Prize	**$300.00**
Fifth Prize	**$200.00**
4 of $25.00 ea.	**$100.00**
50 of $10.00 ea.	**$500.00**
100 of $5.00 ea.	**$500.00**
	$7,000.00

"PAST QUESTIONS" COUPON

Contest Editor, SOCIAL JUSTICE
ROYAL OAK, MICHIGAN

I wish to enter the "CHRISTIAN FRONT" Contest at once and be on an even footing with all other contestants.

Please send me immediately all past questions which have appeared in the footing with all other contestants.

MY NAME IS .....

MY ADDRESS IS .....

CITY OR TOWN ..... STATE .....

CAMPAIGN CONTRIBUTOR

To the Editor:

I am a Democrat, but not a New Dealer. Yet for the past several years I have been a regular contributor to the New Deal campaign fund. I have no choice. I am merely one of millions of taxpayers whose dollars are appropriated for the relief of the destitute and spent to relieve Congress of anti-New Dealers.

I quote a Michigan Congressman concerning the spending of taxes in my state:

"The states of Alabama, Arizona, Arkansas, Idaho, Kansas, North Dakota, South Dakota, Wyoming, Mississippi, Nebraska and New Mexico paid in, during the four year period 1934 to 1937, $228,478,271, and received back $1,254,932,881. These eleven states received back more than a billion dollars more, or six times as much as they paid into the United States treasury.

"In one year alone, 1937, Michigan paid to the Federal Government $288,919,198, or $60-million more than the eleven above states paid in four years. Yet during that four year period, Michigan received back from the Federal Government $344,724,335, and the eleven states received back $1,254,932,881.

"Michigan during the four year period paid in $709,494,226, and got back $344,724,335—approximately 48 per cent, $365-million less than she paid in,"

In other words, the people of my state pay money to the Federal Government to elect Senator Barkley in Kentucky, even while their own neighbors need relief that the state cannot provide.

Greater national spending only means that ultimately we ourselves must refrain from private spending in order to pay the bill. Right now, while you are reading your newspaper, the Treasury is looking for new means to tax away even more of your salary.

I am firmly convinced that the exorbitant cost of politicians alone is sufficient cause for a national move to eradicate them from government.

H. G. M.

Adrian, Mich.

ENCOURAGEMENT NEEDED

To the Editor:

I urge all readers of Social Justice to write a letter of encouragement to the lay people who are informing us of all the corruption that is taking place in our country today.

One person in particular to whom the poor people should give thanks is Hon. Judge Joseph A. Gillis of Detroit. He is a man of quality and every reader of Social Justice should send him a letter of encouragement. We should like to hear from others who know what is going on in this country that is after all, not for the masses, but for only a few.

Joseph B. DeMoor.

St. Louis, Mo.

COLLABORATIVE EFFORTS

To the Editor:

Catholics inclined to lend an open mind and ear to the Browder Communist party invitation for Catholics "merely to join them in fighting economic abuses together — not necessarily to accept their program," would do well to investigate a little and see just what "fighting abuses" with Communists may involve.

Four years ago, the Negroes had a chance to learn what it meant—but apparently they did not learn their lesson very well. Everybody knows the trouble Communists have stirred up in publicizing the Negro question.

To read their propagandistic columns one is convinced that there has never been a Negro champion outside of the Communist party.

When the Scottsboro case was in the Alabama limelight, and the state's evidence was so slight that the Negro defendants were almost sure of a minimum sentence, who was it that bolted in and spoiled every chance the Negroes had? The Communists.

Three of them were arrested for trying to bribe a state's witness when that act was not even necessary to win the case. Others directed race riots, and still others spread such violent propaganda that they not only hampered every move of the defense until its attorney had to protest publicly, but actually imperiled the lives of the defendants.

Disinterested spectators who had welcomed the Communist support chiefly because it was the only help given to the poor, ignorant Negroes soon began to wonder whether the Negroes would not have fared better without any support. That case illustrated to America that the real intent of the Communists (as they used to admit) is to interfere with every due process of law whenever possible.

It should also awaken Catholics in Pittsburgh who, the Communist daily claims, "are eagerly absorbing, studying and endorsing the Browder message," to the fact that collaboration with Communists involves more than joining hatreds against some specific evil. There is still the question of un-Christian Communist tactics, which sincere Catholics cannot even tolerate, let alone perform.

J. L. Evans

Pittsburgh, Pa.

THIRD TERM DEFINITE

To the Editor:

It would seem to me that logic alone should convince the newspapers playing up the third term "rumor" that there is no longer any question about its authenticity. If Mr. Roosevelt did not have the definite intention of seeking the candidacy again, he most certainly would have denied it before this. The very fact that he is non-committal is a definite proof that he is waiting for the hulabaloo to die down and the promoters to get to work.

Back in 1928, when it was rumored by a few ambitious Republicans that President Coolidge might be breaking precedent should he seek re-election, the President spiked the rumor even before it was able to circulate nationally by announcing that he had no desire whatever to run.

Not only has Mr. Roosevelt steadfastly refused to deny his reputed intentions, but his trusted satellites everywhere from Georgia to Michigan are spreading the good word around even in view of a threatened Congressional resolution against it. The third term question is no longer a subject of speculation.

J. M. Rice

Chicago, Ill.

ASK QUESTIONS FIRST

To the Editor:

During their campaign, every Congressman and Senator should be asked if he is opposed to the Government's purchase of the Federal Reserve Bank stock and if he favors the restoration to Congress of the right to coin and regulate the value of money.

He should be asked if he is opposed to the issuance of more tax-exempt bonds and whether he favors the escape of Government employees from the various taxes to which others are subjected.

The candidates should be forced to disclose whether they prefer the issuance of bonds instead of real currency so that the voting public may know just what to expect of them, should these Congressmen be put into office.

John Green

Cleveland, Ohio.

PROFESSIONAL ANNIHILATION

To the Editor:

One of the great evils undermining our democracy today, is the existence in every town, city and state, of the professional politician. Government is gradually slipping into the hands of these so-called political dictators who rule with an iron hand and in most cases ruthlessly. Any high minded honest citizen seeking public office without the support of a political boss has not the least chance of election. His reputation will be torn to shreds and his character besmirched in the vilest manner, regardless of how fine a person he may be. Is it any wonder then, that the caliber of a great many of our law-makers is so low? The influence of these political vultures is so solidly entrenched, it reminds one of the tentacles of an octopus.

With the burdens of a depression still weighing heavily upon the shoulders of the mass of the people, the political boss has been able to acquire still more power. He has patronage to distribute to the meek and docile, regardless of the expense to the taxpayer. The citizens who are not so gullible do not fare so well.

The American people have fought before to preserve that freedom of which we so proudly boast, and if necessary, will do it again.

Royal R. Cartier

Westboro, Mass.

WOULD HOLD HEARINGS

To the Editor:

Before any new tax bill is passed or any vital change is made that would affect the people, public hearings should be had to give Congressmen and their constituents who are interested, time to thoroughly study the testimony.

Most Congressmen do not know what a bill contains — they depend upon the Committee entirely and in most cases, if it is an Administration bill, they will not take the trouble to even inquire, for they know that when the White House pulls the reins, they must fall in line as they are told.

Constantly changing tax laws give the insiders and those with advance information, an opportunity to get their affairs in order.

Mrs. Harold Longington

Milwaukee, Wis.

INDIFFERENCE IS AS BAD

To the Editor:

One thing has made me realize the futility of our hopes that social justice would ever be realized in America. That is the constant negligence of action or indifference toward effecting these principles by the masses of the people. Their utter ignorance and indifference towards dangers of economic and social accomplishments, good or evil, will bring about their complete annihilation, either in them or in their children.

Christians must be forced to realize that everything they do is concerned with a moral law. Indifference is just as bad as complete surrender. We cannot merely listen and shake our heads vigorously in the affirmative, and hope to accomplish our objectives.

Charles J. Quigley

Washington, D. C.

POLITICAL DEGENERACY

To the Editor:

On looking back over a voting experience of nearly sixty years, I am unable to recall any period having the critical aspects pertaining to our political degeneracy of the present time.

It does not speak well for our intelligence when an administration in power threatens to use taxpayers' money appropriated to feed and clothe poor people, as a slush fund in order to defeat the re-election of any Senator or Representative that is not in complete accord with the administration's totalitarian, planned economy ideas.

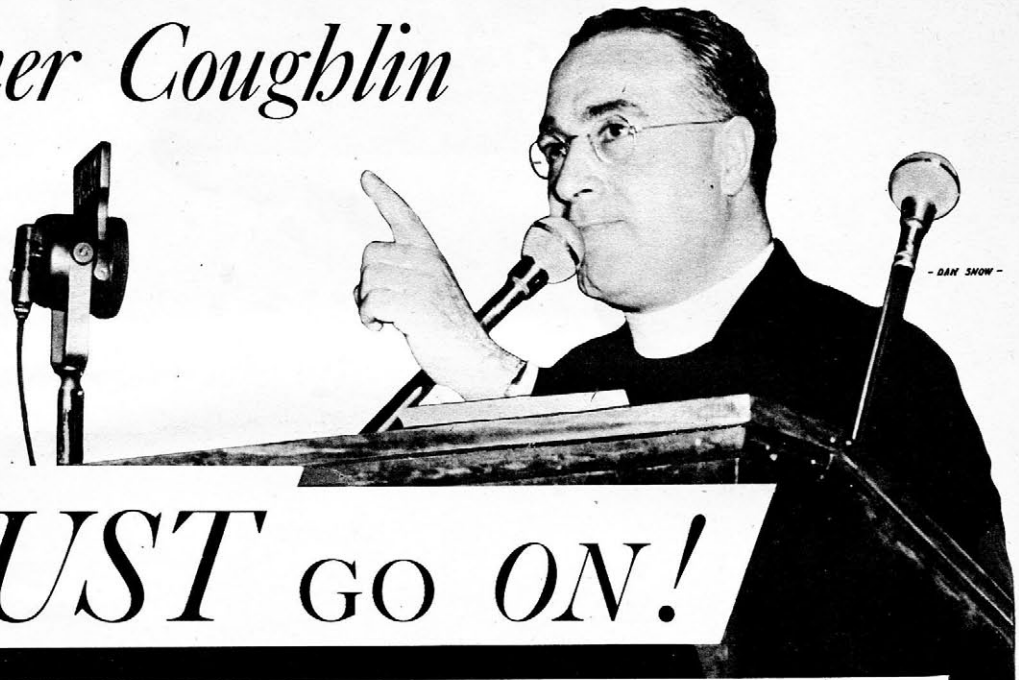
Recently there have been some excellent articles exposing the hidden totalitarian features of the TVA, the ambiguous wording of the act creating the TVA which will permit some future bureaucratic commissioners to assume the functions of a super-state government.

Should they succeed in their plans, it will mean a new Supreme Court and a Reorganization Bill placing every government power in the hands of Roosevelt, seven little TVAs covering the country with super-state planned economy groups, all under the control of Roosevelt. Then we will have dictatorship with a vengeance.

A. Z. Ardley

Edgewood. R. I.

Father Coughlin



MUST GO *ON!*

IF YOU were a Communist, you would dearly want to get Father Coughlin "off the air."

If you were a banker deeply interested in the international money racket clutching humanity in its grip, you would like to know the voice from Royal Oak had been silenced.

If you were an enemy of American liberty and Christianity, you would CONTRIBUTE, if asked, to a fund for the purpose of shutting off the TRUTH which flows on Sunday afternoons from the Shrine of the Little Flower.

You are none of these. You are an American man or woman, conscious of your liberty and anxious to preserve it. You know there MUST be social justice in order that this nation survive. You know Communism, battening on our industrial diseases, is knocking at the door of your home.

YOU KNOW THERE IS NO SUBSTITUTE IN THIS WORLD FOR FATHER CHARLES E. COUGHLIN OF ROYAL OAK — AND THE TRUTH HE SENDS OVER THE AIRWAYS OF THE CONTINENT.

Social justice is YOUR business. Father Coughlin is only your agent and spokesman in spreading its principles for YOUR benefit.

Opposing Communism is YOUR affair as an American. Father Coughlin is only an instrument through which YOUR opposition to the Red threat can be conveyed by radio to an audience of twenty-five million persons.

If Father Coughlin is to broadcast during the coming season, he needs your help. In this most serious of national situations, the host of Americans who listen to Father Coughlin over the air and who believe in his principles, MUST make it financially possible for him to return to the microphone.

The Broadcasting Fund must hold $100,000.00 before Father Coughlin makes his first broadcast this Fall.

This means that every reader of this magazine MUST contribute something. If you are comfortably situated in life, send in $10, $20, $50 or $100. By so doing you will make up for many readers who are poor AND WHO NEED SOCIAL JUSTICE IN THEIR LIVES.

Thousands of readers can well afford $1.00 for this most important cause. Send it at once. If your contribution is to be more than $1.00, you may send it now or pledge yourself to do so in two remittances spaced a month apart. Contribute what you can afford, regardless of how little or how much, but CONTRIBUTE.

Remember—Communism is asking contributions, even from Christians. Father Coughlin is America's mainstay against Communism. Let that thought be your guide.

Please use the Coupon—so we'll know.

SOCIAL JUSTICE PUBLISHING CO., INC.
Royal Oak, Michigan.

I wish to contribute to the 1938-39 Broadcasting Fund so that Father Coughlin may continue to spread principles of social justice in America.

I hereby pledge the sum of $..... which I am enclosing herewith or which I will send in two equal monthly remittances on September 15 and October 15.

My Name Is.....

My Address Is.....

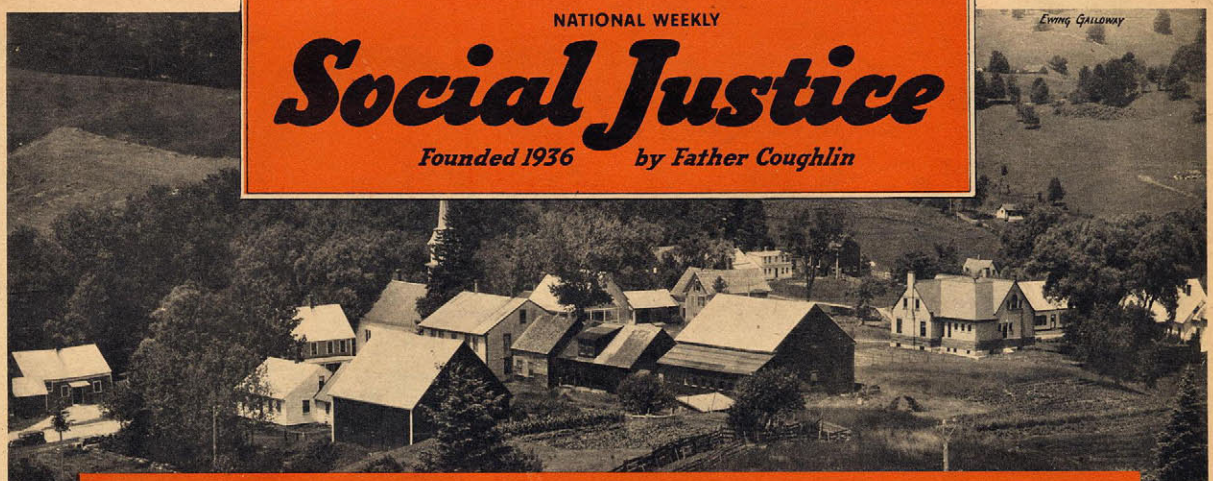
City or Town..... State.....

REMEMBER—MOSCOW IS AIDING AMERICAN COMMUNISTS. AMERICAN CHRISTIANS MUST HELP THEMSELVES!

NATIONAL WEEKLY

Social Justice

Founded 1936 by Father Coughlin



THE AMERICAN FARMER

AMERICAN fields are brimming, American granaries bulging, with the productive efforts of our man of the week. Ever since and before the start of the greatest pioneering trek ever undertaken by the white man, America has depended for the existence of her very soul upon that wholesome bedrock of solidarity, courage and longanimity, the worthy stalwart who is fast becoming a vanishing institution—the American farmer.

It was the farmer who built America. A group of farmers founded the thirteen colonies, fought the Revolution, and set up the Constitution which gave America the only new deal it ever had. The American farmer cleared the forests, built roads and schools and opened the vast unproductive lands to cultivation. It was products from American farms which paid for our railroads, developed our industries, fed and clothed the infant nation and built its cities.

Yet where in America is to be found a more persecuted individual than the farmer? He must buy his machinery and supplies with wheat at a dollar a bushel and pay his debts with fifty cent wheat. He builds barns and fences with 12 cent hogs only to find his bill payable in three cent hogs—a victim of the dollar which fluctuates to suit a metropolitan ticker tape.

He became a guinea-pig in the laboratory experiment for a less abundant life, and survived only to see his own markets "reciprocally" bartered away for the advantage of the industries that his labor helped to build.

From early morning until late at night, from early spring to late in fall, the farmer battles plagues and pestilences, floods and drouths, to convert American soil into fruitful abundance.

And he is growing old—the American farmer. The generation of youth which should have taken his place at the plow, became lost in the post-war philosophy of take-what-you-can-but-give-nothing-ism, leaving the nation's once greatest industry in the toil-worn hands of the man over forty—who symbolizes the courage upon which real Americanism was founded—the industry, which is the only true basis for prosperity—the genuine progress, which a materialistic nation is prone to disregard in its empty search for futile superficialities.

The Man of the Week

PRINTED BY THE CUNEO PRESS, INC.